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THE LAW OF THE SABBATH

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THE Mosaic law of the Sabbath is vitally important because of its relation to the rest promised to the people of God. The law required that every seventh day should be set apart for rest and worship. Every seventh year was a Sabbath year of rest for the land. "Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land" (Lev. 25:3, 4, 5).

Seven times seven years, or seven Sabbaths of years, were followed by a full Sabbath year called the jubilee. "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." The twenty-fifth chapter of Leviticus gives the interesting details of the jubilee. It was a time of restitution and beautifully symbolizes the great "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21).

The jubilee is one of the most interesting types of the Bible and especially so now, when both the prophetic Word and the evidences everywhere in the world indicate that we are entering into the world's great jubilee, its day of ad-

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justment, its "times of restitution." The work of reconstruction has already begun and the watchers are rejoicing because they know the signs and they see their redemption drawing nigh. As the disorder which accompanies remodeling of a house is taken as a matter of course, so the apparent destruction now going on in the reconstruction of the world's life and affairs should be accepted philosophically. The old order is giving place to the new; the world's jubilee is at hand. If the Sabbath law had been kept, so much restoration and readjustment would not now be needed, and the blessings of the jubilee would sooner be manifest.

The great cry for freedom which distinguishes this age is the response to the jubilee trumpet's proclamation of liberty. But there is the very common error abroad that, to be free, one must not be under any law. Out of this idea of freedom has come a very general disregard for the law of the Sabbath, although Jesus taught that not one jot or one tittle should pass from the law until all was fulfilled. He said that he had not come to destroy the law but to fulfill it. The race fulfillment of the Sabbath law is to come in the great Sabbath of the earth when all people shall know the law and enter into rest.

The Israelites are a type people. For their disregard of the Sabbath, their land has long lain desolate because the law could not be broken and the land must have its rest. It is impossible to quote here all that is written about this phase of the Sabbath law, but a hint is given in II Chronicles 36:21. After telling of Israel's disobedience and consequent captivity, the writer of Chronicles adds that their dispersion came "to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill threescore and ten years."

"The promise to Israel is that, when the law of the Sabbath has been fulfilled, their land shall become "like the garden of Eden" (Ezek. 36:35), and that they shall return to it and enjoy it forever. This promise is repeated again and again, and as it is to be fulfilled in the type, so

will it be in the race, and the whole earth shall blossom and bring forth abundantly in beauty and glory for its redeemed people.

Every truth, every law, has a twofold fulfillment in the race; that is, in the mass and in the individual. We have been considering the mass fulfillment of the Sabbath law; now we turn to study the individual in his relation to this law. How shall a man enter into rest?

The first requisite of rest is freedom and, as suggested above, freedom is not license, but the result of conformity to law. Everything has its law; to find that law and keep it is freedom, rest. This is the individual keeping of the law of the Sabbath.

David voiced one of the mortal ideas of rest when he said, "Oh, that I had the wings of a dove! for then would I fly away and be at rest." But rest is not found by trying to run away from bondage and burdens; neither is it found in that other mortal way of looking for it in some material support, such as a bed or money. These are regarded as two of the great means of rest, although experience proves that they fail.

Since rest cannot be found in any material way, we must look further. We find it in one word—poise. How is it that our wonderful solar system and all the systems of the universe are sustained in perfect order, and suns and stars and planets keep on for ages in their unwearied course? Does the fact that man has more of consciousness give him cause for less endurance than other creations? Having the life and consciousness that he has should make him more the perfect expression of his Creator than are suns and stars. He should have all of their perfect order and harmony and in addition, mastery. He will have this mastery when he uses his freedom and chooses to obey law as the stars obey.

Job said of God, "He hangeth the earth upon nothing." It is a wonderful thing to find such a revelation in this ancient book.

Just as the earth has no material support and yet is sustained by the perfect orderly activity of universal forces, so

the soul of man rests upon nothing. Its rest is in the adjustment and balancing of its forces. Man is not separate from the universe, but lives in and is a part of the same laws that govern the movement of the heavenly bodies. He therefore needs to know himself in his relation to the universe. The great currents of life and power that flow throughout the universe in such perfect order and harmony according to exact law, flow also through him, and he must learn not to resist them but to keep the same law they follow.

The invitation of Jesus, "Come unto me . . . and ye shall find rest to your souls," has in it this injunction, "Learn of me." The weary and heavy laden have something to learn; they cannot drift, hoping to find rest in death. They must go to school now, take the lessons and accept the discipline. To learn of Jesus is to study and apply the laws of life revealed in his sayings. Obedience to his words brings into consciousness relaxation and adjustment, two of the essential factors in the problem of rest. We may go through all of the commandments and sayings of Jesus and find in them the way out of strain and weariness into that eternal rest which comes with adjustment to eternal laws. Adjustment is the true method of relaxation. Mental effort to relax mind and body only increases the strain. All tension is produced by resistance to the Sabbath law of rest, although one may not know what it is that he resists.

Consider a few examples of the rest-giving law in Jesus' teachings. The burden of riches or of desire for riches goes with the keeping of "Lay not up for yourselves treasures upon earth." The strain of anxiety is relieved when the tired soul hears in faith "Be not anxious." The friction of life is removed by the law of love and forgiveness. The struggle with pride ceases with the acceptance of the Christ humility. Notice the connection between humility and rest. "Take my yoke upon you and learn of me; for I am meek and lowly of heart: and ye shall find rest to your souls."

Jesus did not teach asceticism. To know that, we have only to read his promises of everlasting rest, of abun-

dant life, of the fullness of joy, of the peace that passes understanding. All self-effort to grow in Spirit by afflicting the soul is fruitless and leads to bondage. Denial of self is necessary, but true self-denial is merely the putting away of selfishness. "No man is crowned except he strive lawfully." No soul finds rest by any other means than the law of the Sabbath, and the Sabbath should be a delight, a joy.

Because they have not kept the Sabbath law, many weary ones are tossing upon beds of sickness, trying to find rest for soul and body in some material way. They found the law irksome because they did not understand it. They loved their own way and their own pleasure rather than the great Sabbath law. Rest and healing may be found through the message of the Lord as given to Isaiah: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth."

When the Lord gave to Moses the Sabbath he said, "It is a sign between me and the children of Israel forever." This bears repeating: No one will ever find rest except in keeping this everlasting Sabbath covenant. The promise to those who do keep it is, "They shall ride upon the high places of the earth." They shall not plod along wearily day after day, but they shall ride; that is to say, they shall be carried by the high spiritual forces with which they have made union. But such blessing does not come until one has learned to love the law of the Sabbath. When the Sabbath becomes a delight, something new comes into life, and that new thing is enthusiasm. Lack of enthusiasm drags the soul and makes life heavy and hard. Three great things that make for rest are vision, enthusiasm and obedience. The vision of spiritual possibilities awakens enthusiasm, and out of these two comes the true spirit of obedience. In the actual work, wisdom and understanding, of course, have a part.

The Bible associates the giving of the Sabbath with the work of creation. "In six days the Lord made heaven and earth and the seventh day he rested." If God rests, what is his rest? It is not to be supposed that he rested because he was tired. It is one thing to quit because of weariness and quite another to cease work because it is finished. When energy is spent in Law and Divine Order, positive activity ceases at just the right time, and this cessation, with the change of activity that follows, constitutes two of the conditions necessary to rest. Routine is wearisome. Men and women go on day after day, seven days in the week, three hundred and sixty-five days in the year, in utter disregard of the Sabbath law which requires cessation of labor and change. The Sabbath was given to man because he needs it. If the law of the Sabbath is so important that even the land becomes desolate when not allowed to enjoy its sabbaths, it is no wonder that men suffer desolation, soul-starvation, nervous prostration and all kinds of inharmony, when they follow their own way and ignore the law of rest. They try to make the earth yield its increase by material methods of enriching the starved, desolate, worn soil, and expect by the use of drugs and other material means to force the starved, tired soul and body to activity, when all that soil and soul and body need is their Sabbaths.

The wise in all ages have said that man should know himself, but nearly all study along that line has been confined to the experiences of his waking hours. It is not to be expected that correct and complete knowledge of man can be gained by studying two-thirds of his life while another third, vastly different from the other two, is not taken into consideration. Whether man is to learn to live in such harmony that he will not need sleep, is not the question here. He does sleep, and we must learn something about these hours of forgetfulness.

The Bible reveals many wonderful things about sleep. Elihu tells Job this great truth: "God speaketh once, yea, twice; yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon man, in slumber-

ings upon the bed; then he openeth the ears of men and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man" (Job 33:14-17).

Men are instructed in the night seasons and, furthermore, they are, by the necessity of sleep, compelled to let go of all conscious connection with the objective world for another purpose which, judging by the effects of lack of sleep, must be most important. Rest comes with sleep because, during that time, some necessary readjustment of forces takes place. Evidently, man could not live if there were not periods when he was required to withdraw from his material world and give his spiritual and creative forces opportunity to express in their own realm. Without daily readjustment he is not able to keep his balance. Men may reject God and refuse to commune with him during their waking hours, but they must get some form of communion with him in sleep. Without doubt, during slumber, the law of the Sabbath is operative, and this it is that gives rest and refreshing.

In the spiritual life it is found that days of rest come naturally. Wisdom prompts us to heed their call and not allow the demands of the material life to rob us of our Sabbaths. It takes freedom and independence to refuse to be a slave to the conventional world. The lash is always urging on the hurrying crowd, but those who will may drop out and walk with their God through green pastures and by still waters in the glorious liberty and rest of the eternal Sabbath.

It is not the purpose of this article to lay down fixed rules for Sabbath observance. Every soul must find its own Sabbath. For centuries the Bible has kept in store wonderful truths concerning rest, but comparatively few men have ever studied them in a way to find the life of repose. Now that the earth's jubilee is here, the question of rest is pressing upon all people. We have only to pause and listen to hear our own soul's cry for its Sabbath rest. The idle, as well as the overworked, feel this cry. Often the most idle are the most restless and perhaps the idle ones are more conscious

of their soul's unrest than are those who keep nearer the law by some useful employment.

All of the attributes of Being, when contemplated in spiritual thought, contribute to soul harmony and rest. Dwelling upon Substance nourishes and sustains man's entire being. While it is true that the soul rests upon nothing material, it does rest in Substance. Realization and conservation of Substance both come under the Sabbath law.

Beholding God as Omnipresence tends to rest. The limited present is not Omnipresence; in Omnipresence is included all that is called past, present and future, but without any of the limitations of time. All the benefits of experience justify that which is known as the past; all the inspiration of spiritual vision glorifies what we call the future, and we cannot thrive and grow without the rich fruits of spiritual experience and vision. To see the past as a limitation of time leads to looking backward, to vain regrets and useless longings. Regret, and longing toward the past disturb the poise of the soul and waste its Substance. Idle dreams of a time-bound future have the same ill effect. The Sabbath rest of the soul cannot be found apart from Omnipresence. Many rest-destroying errors such as hurry, carrying along from day to day the burden of unfinished work, and living in the lazy habit of putting off until tomorrow what should be done today, are removed by living in the thought of Omnipresence and Divine Order.

Meditation upon Love and Justice and conformity to their law give one a clear conscience; and a conscience "void of offence toward all men" is an absolute necessity to rest. Conscience may be quiet because it is asleep, but the restful conscience is one which is in peace because a willing mind and loving heart prompt to acts of love and justice.

The twenty-third Psalm is one of the most beautiful rest-realizations in the Bible. Spoken within, quietly and prayerfully, it helps to center and poise the soul in God. "Be still and know that I am God" is another rest-giving meditation. Often the inspiration of words like these is needed: "Rest in the Lord and wait patiently for him."

"They that wait upon the Lord shall renew their strength."

All of these meditations and prayers sanctify and make holy the Sabbath day. As the mind dwells in faith upon the vision of the Sabbath, its spiritual significance to the individual, to the race and to the earth, the vision will become substance, and the rest of God a reality.

TRUST IN GOD

"If we could feel that God is around and about us like the arms of the mother around the child she loves, if we could have such faith as this, we could meet difficulty and trial, we could meet disappointment and disaster with a heroic spirit because we would know that in the end all these trials are but the discipline that will toughen the fibre of our souls and sweeten and mellow the spirit within us," declared Dr. Thomas P. Byrnes, of the First Unitarian Church.

"The Everlasting Arms," was his theme Sunday, and Dr. Byrnes said that "we would be more trustful and confident, more joyous and jubilant, if we could always feel that we are in the care and keeping of 'The Everlasting Arms.'

"We grow strong by every difficulty which we conquer and robust by the very number of the handicaps which we have faced and overcome. We win every blessing which we deserve in this world, and we reap every reward which we have paid for by the nobility and righteousness of our lives. The laws of God are self-working, pay the price and the rich blessings falls into your lap like the ripened fruit from the tree in harvest time. This is true because God is a God of Justice and of Love. Because God is a Sea of Life and Energy all around us and within us, and we imbibe this divine life and energy as we live life in the true and heroic spirit and especially in the spirit of confidence and trust which the child has in arms of loving father and mother."—*Birmingham* (Ala.) *News.*

It's no art to find the mind's construction in the face. —*Shakespeare.*

REGENERATION THROUGH QUICKENING THE DISCIPLES

An Address by IDA M. MINGLE, *in Unity Lecture Hall, Kansas City, Mo.*

HE world has thought that the development of man was dependent upon outside influences, and for ages every effort has been put forth to surround each succeeding generation with an environment more conducive to the material and mental advancement of the individual. This has been well and good, for no effort is ever lost, and the result has led to man's readiness for greater achievements.

Up through the processes of evolution man has grown, expanded and conquered. Yet he is not satisfied. Why? Because he was conceived in Divine Mind as a spiritual being and no growth, however advantageous, is satisfying unless he comes into the realization of this truth. This realization opens up to man a new world and places him in contact with a realm of infinite ideas, the understanding and application of which brings into action in his life, forces of Mind that do indeed make of him a new creature. It is as though God again "breathes into his nostrils the breath of life" and he becomes a living soul. He discerns that the law of the Spirit of life permeating his being is as much related to his body as to his soul. Suddenly the body becomes a holy thing, and there arises a desire to know more about the temple in which he lives.

Equally important to the discovery of the relation of man to God, is the discovery of the faculties of Mind and their corresponding centers of consciousness in the body, as symbolized by the twelve disciples. It is through these centers that the illumined and quickened individual works out the salvation of the body from sin, disease and death, and establishes it upon an indestructible and eternal foundation.

Physiologists designate these centers "nerve centers," but spiritual perception reveals them to be an aggregation of

ideas; ideas of like character grouping themselves, forming the various organs of the body. The body as we see it is the result of consciousness, and consciousness is the sum total of ideas we have entertained in mind. What we have thought about the body it has faithfully pictured forth through subconscious thought processes, for the body is an obedient servant of the mind. There is no easier way of handling and molding the body consciousness than through its governing centers, and earnest students of Truth should not hesitate to call and quicken their inherent disciples. *When* this should be done is a matter each must decide for himself. If you are daily devoting some attention to the study of Truth, and keeping periods of Silence, you can rely upon the urge of the Spirit to confirm your readiness. It is safe to conclude that when you have come into the realization of your body as a holy temple, and something to be purified and preserved, you are ready to take steps toward the fulfillment of this realization.

Jesus had long pledged himself to be about his Father's business when he called his disciples; or in other words, began to *consciously* build into his body spiritual ideas that eventually led to the raising of his body from the tomb, and assured his complete triumph over death. For whatever may be said to the contrary, Jesus did not die, and he is today the most vital factor in the evolution of man from the material to the spiritual consciousness. When we realize that Jesus literally redeemed his body, and that his demonstration was under Divine Law, and that God is no respecter of persons, we immediately want to know how it is accomplished, that we may proceed in the same attainment.

The first coming of Christ is the intellectual perception of Truth, and this is also the first step in our spiritual unfoldment. The second coming of Christ is the descent of this Truth into the body to accomplish the regeneration of the whole man, and bring about his atonement—the union of his soul and body with the Christ Spirit within. Events at this period of the age herald the second coming of Christ. Many are looking for his appearance in the flesh, but in

human form. He will come "in the flesh," but will be pictured forth as the immortality of the body of every individual who discerns Christ's body to be the substance (flesh) and life (blood) of the universe, and an ever present principle operating in human consciousness through spiritual thought processes.

Those who are consciously eating (affirming) words of Truth, are making a union with the pure essence of Jesus' immortalized body, thereby raising their bodies in the same manner that Jesus did his. Jesus spoke in the figurative language of his time when he said to his followers that they who drank his blood and ate his flesh had eternal life. Eating and drinking are outer expressions of mental activity. We lay hold of Truth and through a process of mental digestion it is converted into body substance.

We are regenerated by the blood of Christ, that is, by coming into the consciousness of the abundant, omnipresent life of the Christ within, which Jesus represents. To believe that Jesus' literal blood has anything to do with our redemption is to attach our minds to a dead issue and miss the companionship of a *living* Christ.

That students of Truth are getting responses in the body, through planting in the consciousness living words, many can testify. But more interior processes of regeneration must be set into activity than those embodied in affirmation and denial, if we are to lift the body up to its natural place in Being. At this point of unfoldment Jesus called his disciples. So must we if we are really putting on the whole armor of righteousness. How shall we proceed?

Our pioneer students first made a study of the names of the twelve disciples, their symbolical meaning, and their application in individual consciousness. Here we take advantage of the discernment of the pioneers of this phase of regeneration, and accept as authority that which they have worked out, and proceed to work out our salvation with their "landmarks" as guides. Charles Fillmore, of the Unity Society of Practical Christianity, Kansas City, Missouri, is credited with having rediscovered and made prac-

tical the application of the disciples in individual body regeneration, and has given us the following table as our guide:

NAME	SYMBOLOGY	CENTER OF CONSCIOUSNESS
Peter	Faith	Center of brain (Pineal Gland)
James	Discrimination—Judgment	Pit of stomach
John	Love	Heart center
Andrew	Strength	Small of back
Philip	Power	Root of tongue
Bartholomew	Imagination	Between the eyes
Thomas	Understanding	Front brain
Matthew	Will	Center front brain
James, son of Alphæus	Order	Navel
Thaddeus	Elimination	Lower part of back
Simon, the Canaanite	Zeal	Back head
Judas	Life	In the loins

The activity of these centers is cooperative when under the direction of the Christ, or directive *I Am*, and is not confined entirely to the location specified. For instance, purity can be established in consciousness by quickening the Substance center at the pit of the stomach with a purity idea and, through Bartholomew (imagination) it is formed throughout the body consciousness. This pure essence of Spirit is carried along in the Life current, via the blood. At the heart Love places her eternal seal of harmony upon the life forces. Philip, at the throat, charges them with power and out through the rivers of life (which physiologists say are capillaries) they pour, carrying with them the message of the Christ, "I am come that you might have life and have it more abundantly."

Cooperation is the way of growth. No man liveth unto himself alone. Neither does any part of the body take precedence over any other part. Neither can any one of the disciples be developed at the expense of the others, and perfect equilibrium of the organism be maintained. But as we proceed in the orderly quickening of the disciples in consciousness, the Spirit of Truth within us guides our steps until we walk alone. God always gives us the abundant *increase of our efforts.* Every process of spiritual development is at-

tended with undreamed-of wisdom, because we enter the realm over which the All-Knowing Mind has complete jurisdiction. So do not hesitate to call the disciples because you feel inefficient, because your All-Sufficiency is right at hand, ready and waiting, to supply your every need.

Having learned the names and locations of the twelve disciples, you proceed to make their acquaintance just as if you had that many particular friends. You call upon them; you may only leave your card at the first visit, for the chances are you will get no response. But do not let that discourage you. They will respond on account of your persistency, if for no other reason. And once you have felt the thrill of their cooperative action you will realize that your body is indeed the temple of the living God, and full of unexpressed capacities.

For almost two years I called upon my disciples before a single one so much as acknowledged my presence. But that did not prevent my sitting down each morning, and getting very still, and saying much on this order:

"Peter, [repeating his name three times with my mind centered in the pineal gland back of the eyes] you are Faith. I am the Christ, the Son of the living God. Through you I have faith in God; I have faith in my powers to create; I have faith in the Word of Truth to bring forth. I have faith in the One Substance out of which all is made, and I move upon it with my creative Word and it does respond.

"Matthew, [using the same method of concentration with all the disciples] through you I am willing that the Will of God be done in me. I am obedient. I am faithful. I am receptive to the urge of the Spirit." At this point I make it a practice to let go of all fixed ideas of any nature. I realize that what is Truth will remain intact, and what is false will be dissolved. I cannot lose my own, and I know it is the Father's pleasure to give me the kingdom of harmony.

At the point of contact with Thomas, I declare: "I am illumined with wisdom and quickened in my understand-

ing. Doubts and false beliefs are now cast out in the name of Jesus Christ."

Cooperating with Simon, I affirm: "I am zealous in the cause of Truth. I am poised and balanced. Good judgment attends me in all that I think and do, and my zeal is established in God."

It is my experience that Bartholomew needs to come under order and control, for our imaginative faculty is active enough. When we have harmonized our ideas to the ideas of Creative Mind then we will create harmoniously, because we will image only the true. Knowing this I declare: "My imagination is established in God. I image the good, the true. I stamp all the cells of the body with the image of youth, life and substance."

Power is only developed as we seek a greater spiritual consciousness, for man must be unselfish before he can be trusted with the power which is akin to God. Yet affirming spiritual power brings into expression the only power there really is, for the force of the world is a counterfeit and not productive of eternal good. So declare: "I am powerful in Spirit. I now manifest power in mind and body and use it to the glory of God."

"Through Andrew, I have enduring strength. Unified with Christ, you quicken my consciousness into the realization of abundant strength and joy." Joy is a great invigorator. The joyful person is always full of confidence, peace and strength. If you want to develop joy talk it over with your friend Andrew.

Order and Elimination, as symbolized by James, the son of Alphæus, and Thaddeus, are especially cooperative. As we continue to eliminate from consciousness false ideas and beliefs, the harmony of the Divine natural man comes into expression under Divine Law, which is Order. Every time we make a denial we are declaring the authority of the *I Am*, through Thaddeus, to cleanse the body temple, and every affirmation is a declaration of Divine Order because it is a declaration of harmony.

How shall we quicken James? How come into a con-

sciousness of and wisely select the pure substance of Spirit as the essence out of which all is made? Through the realization of God as the only Presence. Holding that God is all and in all will bring into expression in one's life substantial and enduring qualities. The realization of Substance does not mean that man will be loaded down with possessions, but it does mean that he shall have his needs supplied. Jesus, the richest man who ever trod the globe, carried neither knapsack nor purse, but he did carry with him the conviction that "All that the Father hath is mine," and the understanding of how to tap this Universal Treasury and bring into expression all that he desired.

The realization that the body is pure substance will give us in the manifest an incorruptible body. But this attainment is not alone the result of realizing the body to be spiritual substance, but is the result of momently charging our thoughts and words with Spirit and with Life. Jesus did not leap into heaven at a single bound, but through overcoming the world, the flesh and the devil, at every turn of the way he progressed step by step, and his triumph at the sepulchre was but the effect of a regenerated mind. True discernment and discrimination deals with spiritual realities only.

Love at the heart center is the great unifier of the organism. John leaned on the Master's bosom. Through love we lean on our Lord. Through love we make a union with all that we desire, for it is the attracting magnet of the universe. For this reason, unspiritualized love is the author of much of the misery of the world, because through love of self satisfaction we attach ourselves to temporal things, to the shadows, and eventually they come to naught, bringing sorrow in the desolation. Man is always yearning for an expression of his Christ self, though he be not aware of it, and this very desire dissolves much that he loves, preparing him for greater attainments. A full vessel must be emptied before it can be refilled. Love is also the great liberator and to establish our freedom, we must declare: "I am free in the Christ Love. I am conscious of the Love of God

permeating every cell and atom of my organism, making me alive forevermore."

Love and Life are intimately related and seem to be more highly developed in man than the other faculties. Life ideas centralize in the loins and form the Life Center. This center should not be confused with the generative center. It is a fact that man in mortal consciousness feels the thrill of life at the generative center, but this is because through ages of false thought it has been drawn downward and labeled sex. Man in his ignorance draws upon this pure essence of Spirit, stamps it with carnal imagination, and slays this pure Lamb of God, which name the Divine Life is figuratively called in the Scriptures.

The result of this misuse of the life-substance has been a depleted, and oftimes a debased body. But in regeneration, Love and Wisdom (or the feminine and masculine elements in man) make a union with this River of Life, and through laying hold of the life current with the mind, draw it to every part of the body, vitalizing and energizing the whole organism. This is the function of the Life Center, and is the consciousness necessary in demonstrating eternal life. In the regeneration we remove the curse from Judas and find him ready and willing to give of the substance of his treasury to quicken and enliven the other disciples. He no longer betrays the Christ for selfish pleasure through sex expression, but becomes a coworker with the Christ in establishing an entirely new order of living in which there shall be neither birth nor death, but eternal life here and now.

Triumphant over every mortal condition is the promise of Jesus, the Wayshower, to those who follow in his steps. When the Son of Man is fully revealed he shall sit upon "twelve thrones judging the twelve tribes of Israel." This is but another way of declaring that man, through the *I Am*, becomes the master of his twelve faculties of Mind, and exercises authority over their corresponding centers in the body.

Immortality in the body is possible to man, only as he conserves the substance of life. Underlying all activity is

the One Power and Presence. Man is the executor. "He shall have whatsoever he saith." Redemption is not a matter of an hour or two a day in the Silence, but a matter of cooperating harmoniously with inherent spiritual forces; a matter of constructive thinking. Every thought and word registers upon the body-consciousness either harmonious or inharmonious vibrations, building either an incorruptible or a corruptible body. Physiologists tell us that the body is made up of dark and light cells. Experiments show that evil thoughts in the mind poison the whole system, burn out the life batteries, and a state of darkness, called death, eventually follows. Experiments also show that these dark cells can be illumined through speaking into the consciousness words of life and truth.

Spiritual law is revealed to the mind of man through consciously thinking on spiritual ideas. These laws govern the body as well as the mind, and can best be set into activity in the body through the avenue of the twelve centers of consciousness. Through these centers we attain control over the various functions of the organism, stop all decay and dissolution, and perpetually renew the body. Living becomes one joyous melody because both body and soul are attuned to the Divine Harmony of the indwelling Spirit. Having cleansed our bodies of all impurities through redeeming our minds, we enter again into the Paradise of God, our original spiritual perfection, and we willingly hearken unto the voice of our Lord God, for we are no longer "naked and ashamed," but clothed upon with immortality.

Depth in philosophy bringeth men's minds alone to religion; for while the mind of man looketh upon second causes scattered, it may sometimes rest in them, and go no further; but when it beholdeth the chain of them confederate, and linked together, it must needs fly to Providence and Deity: nay, even that school which is most accused of atheism doth most demonstrate religion.—*Bacon.*

DREAMS, VISIONS, FACTS

CHARLES FILLMORE

REAMS and visions have legitimate place in the communion of the human and the Divine. Through them man gets glimpses of the cause side of existence. If we were all with open face beholding the glory of the Lord, these partial glimpses of the inner would be superseded by continuous open vision and understanding of that which now seems supernatural.

Visions and dreams are as varied as personalities. Whatever the mind thinks most about will appear in the forms it frames. This proves that mind makes and molds materiality, and reveals the all potential force. Thinking about God and things spiritual opens the mind to realms where these are, and a means of communication is established between man and God. But there are many thought-realms surrounding man, and in order to keep in touch with God he must hold for the highest, and keep up his connection with the Innermost by prayers and affirmations oft repeated. Visions and dreams without the understanding of Truth to interpret them are often a snare and delusion.

Language is a human invention and unsatisfactory, as it usually conceals ideas by wordy descriptions instead of revealing them in simple word-pictures. Ideas always express themselves in thought-forms and can be manifested in the corresponding Nature-pictures that all may understand. Water, earth, air, trees, birds, flowers are all the Words of God and when in visions and dreams he communicates with man these natural and universal symbols are used.

True leading and education can be had direct from the Lord by one who seeks the Spirit and is obedient to it. The early Christians had open vision, as plainly set forth in the New Testament. From the time of his conversion by the sudden appearing of the Lord at noonday, to the end of his ministry, Paul was, through these avenues, in communication

with the Lord. Jesus "stood by" him and talked to him, and when the ship seemed lost Paul comforted the sailors by telling them that there stood by him in the night the angel of God, "Whose I am, and whom I serve," and assured him that all would be saved. The modern orthodox Christian neither seeks nor knows this means of communication, consequently is ignorant of the immanent God. "Where there is no vision the people perish" (Prov. 29:18).

* * * * * *

"For God speaketh once, yea twice, though man regardeth it not.

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

"Then he openeth the ears of men, and sealeth their instruction,

"That he may withdraw man from his purpose, and hide pride from man;

"He keepeth back his soul from the pit, and his life from perishing by the sword.

"He is chastened also with pain upon his bed, and with continual strife in his bones:

"So that his life abhorreth bread, and his soul dainty food.

"His flesh is consumed away that it cannot be seen; and his bones that were not seen stick out.

"Yea, his soul draweth near unto the pit, and his life to the destroyers.

"If there be with him an angel, an interpreter, one among a thousand, to show unto man what is right for him;

"Then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom.

"His flesh shall be fresher than a child's; he returneth to the days of his youth.

"He prayeth unto God, and he is favourable unto him, so that he seeth his face with joy: and he restoreth unto man his righteousness.

"He singeth before men, and saith, I have sinned and perverted that which was right, and it profited me not:

"He hath redeemed my soul from going into the pit, and my life shall behold the light.

"Lo, all these things doth God work, twice, yea thrice, with a man,

"To bring back his soul from the pit, that he may be enlightened with the light of the living" (Job 33:14-30).

* * * * * *

The release of Peter from prison by an angel comes under the head of the supernatural. The church classes it with the miracles. Sound reason would find a lawful cause for the incident and take away superstition on the one hand and skepticism on the other.

That God, and angels, and heaven exist, is accepted by all who believe the Scriptures, but there is wide diversity of thought about the locality and character of these things. Those who read the Bible after the letter, have constructed all kinds of imaginary conditions under which God and his angels live and the place of heaven. Their minds being fixed on things of sense they do not grasp the realm of ideas, and they are therefore totally ignorant of the true teaching of the Scripture. To understand the Bible one must know about the constitution of man. This is the key to all mysteries, the knowledge of one's self. "Man, know thyself."

Man is spirit, soul, body. These exist altogether. God is the Principle of Being as mathematics is the principle of numbers. God is not in locality. Is the mathematical principle in some certain place and not elsewhere? "The Kingdom of God is within you." God is in man's consciousness. It follows that all the powers that are attributed to God may become operative in man. Then we live right in the presence of God, and angels, and heaven. What seems the desert place is filled with angelic messengers, and, like Jacob, "We knew it not."

Man sets into action any of the three realms of his being, spirit, soul, and body, by concentrating his thought upon them. If he thinks only of the body, the physical senses encompass all his existence. If mind and emotion are cultivated he adds soul to his consciousness. If he rises to

the Absolute and comprehends Spirit, he rounds out the God-man.

Spirit is the source of soul and body, hence the ruling power. Its works are so swift, and so transcend the limitations of matter, that the natural man cannot comprehend them and he calls them "miracles." But all things are done under law. "Prayer was made earnestly of the church unto God for him," and Peter was delivered from prison by an angel. The earnest prayers of the devout believers in the power of the Supreme Spirit brought about the result. The history of Christianity is full of instances of so-called miracles through prayer. The hour-long prayer of Luther by what was supposed to be the deathbed of his friend, Melanchthon, is a famous instance of importunate pleadings. It was Luther's firm belief that Melanchthon's years of continued life were the direct answer to his prayers.

Mighty things have been wrought in the past by those who had mere blind faith to guide them. Now to faith we add understanding of the Law, and our achievements will be a fulfillment of the promise of Jesus, "Ye shall do these things and greater." The prayer of Luther and its results are now being duplicated every day. As we go on in the exercise of the spiritual faculties they will grow stronger and be better understood, and we shall cease to talk about anything as miraculous. All things are possible to those who believe in the power of Spirit.

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The conversion of Saul is an example of the opening of the Higher Self in a great flood of Spirit force that for a time totally drowned out both soul and body. This occurs in degree in every conversion, but its effect upon the senses is usually less intense. This flood of spiritual light is the descent into consciousness of the thoughts about spiritual things in the individual, which connects with the Christ Mind, or "place" prepared by Jesus. These have accumulated in superconsciousness, as electricity piles up its force in the higher realms of the earth, to be turned suddenly loose in the lightning's flash.

Saul had been an intense thinker, and worked along spiritual lines and his mind was highly charged with thoughts about God. However mistaken he may have been in his zeal does not affect the result. Law is law in thought dynamics, as everywhere else, and when the mind is set on spiritual things, that part of the man gets the result of the generative energy. Jesus centered his thought upon the spiritual realm until he drew both soul and body into it, and that is where he was when he called Saul's attention to the futility of fighting his school of thought, which is so at-one with the Absolute Truth that it cannot be defeated. And let us reiterate right here, that Jesus is still present in this higher realm of mind and is constantly pouring out his power upon all who are sincerely seeking Truth. Saul was sincere, and that sincerity was the open way to the Christ Mind.

Saul received the Pentecostal baptism the same as those disciples in the "upper room" in Jerusalem. It was so intense that he could not assimilate it and the Lord sent him a healer in Ananias, who laid hands on him and helped him to equalize the tremendous spiritual energy that had descended suddenly into soul and body. This experience is quite common in this day, among Truth workers, and we often find it necessary to help one another get poise and mastery of the higher forces. The body is often slow in responding to the swift vibrations of light, and a dazed condition of mind follows a special spiritual baptism. One who has attained poise and mastery is most acceptable in such cases and helps to restore sight to blinded eyes.

Jesus is still in our midst pouring out his spirit on chosen vessels. It is not necessary to have the Light come in such a blinding flood as it did to Saul. His was an emergency case, and his experience was like his religious zeal, very forceful. Yours may come like the gentle dew of heaven falling on the earth beneath so softly that it is not observed, but the effect is felt and seen in a new state of mind and body.

* * * * * *

Physical science is proving the unity of all things and corroborating pure metaphysics. The many elements that

made up the primal matter of old science have gradually been reduced to a few; and the most advanced schools say that there is but *one* universal substance, and that all the multifarious forms in the universe are the results of *modes of motion* in that one substance. This is not a theory—as was much of the old science—but the result of independent research and experiment on the part of fearless investigators, who are working without reference to the conclusions reached by their predecessors. Edison says that the textbooks and recorded conclusions of experimenters in the electrical field have so often misled him that he no longer consults them. When he wants to know what electricity will do under certain conditions, he works it out for himself; then he looks at the textbook. If it agrees with his demonstrations, it is corroborative; but if it does not, he considers the author a theorist or mistaken in his conclusions.

There are laboratories all over the earth where patient scientists are evolving *facts*, and they almost universally agree that the force and intelligence back of all that appears is *One*. "What is seen has not been made out of things which appear" (Heb. 11:3).

In religion is a school of thinkers corresponding to these independent physical scientists. They are *thinking* the problem of life out from an entirely original standpoint. They start with the proposition that there is One Spirit, or One Mind, from which originate all thoughts. They do not allow that any textbook or Scripture is authority for this—that it is Truth and Truth reveals itself. That is, this One Universal Mind, being the only source of intelligence, will inform all those who look to it with undivided attention, and they will know the absolute Truth independent of all authorities that have preceded them. Then, like Edison, they consult the Scriptures of the various religious cults for corroborative testimony, and when they find it they are glad. They do not investigate from the standpoint of the Scriptures, but from the direct study of thoughts and states of consciousness. It is quite wonderful how the Bible opens up, to one who investigates the mental facts of his own daily

experience first, and then reads the Spirit behind the letter of the Hebrew Scriptures. Those old writers had an insight into the thought realm that is astonishing, and they penetrated, far deeper than we have given them credit, the subjective realms of human consciousness and Divine ideas.

* * * * * *

By means of taste, man selects intuitively and groups the things that harmonize in the manifest world. Appetite is the fleshly incorporation of this higher sense, and is necessary to bodily growth. When under control of wisdom, taste is good and serves man well, but when cultivated in ignorance it makes slaves of the other faculties and finally destroys the body.

In Divine Order appetite is under direct control of mind and is lighted with the higher wisdom. Christian metaphysics proves that "Man doth not live by bread alone, but by every word proceeding out of the mouth of God." The words of mind are really nourishing and they are necessary to the harmonious upbuilding of the body.

When the Spiritual Word, or Thoughts of Divine Mind, are ignored and man tries to live on material food alone, the body is not nourished and it subconsciously cries out for its natural stimulant, this Living Word. Then man in his ignorance seeks a material stimulant and sets on fire the delicate tissues of his stomach and throat, and the burning flames up to his brain and blinds his reason; thus men put that in their bellies which steals away their brains.

The one sure remedy is a fulfillment of the natural law—a union with Divine Mind—and an appropriation of these words that feed the body and satisfy it.

Begin the healing with a study of Truth, at the foundation of which is the understanding that man lives in an omnipresent Life and Substance, which is drawn into his consciousness through his thought, then every thought that conveys an idea of this Omnipresence is soul-food. Say often to yourself or your patient, "Your soul seeks the Living Substance of the Divine Word and you are satisfied—you are satisfied in mind and body."

Those who have long been slaves to appetite are under mental condemnation, which should be denied, and the forgiveness of Christ declared. "There is now therefore no condemnation to them that are in Christ Jesus."

In addition to the mind treatment, discrimination in food should be inculcated. Physiology teaches that the major part of the "juicy" roast or beefsteak is what is politely called "ura"—otherwise urine. This "ura" inflames the mucous lining of throat and stomach and an unnatural thirst is created. Mothers, through flesh-eating, are cultivating false appetites in their unborn babes. Vegetarians are never drunkards. Give your husbands, your sons and even your daughters a vegetarian diet and they will not easily be led into bibulous ways.

* * * * * *

The body which is formed in regeneration absorbs the substance of the body of flesh, and makes out of it a new body in Divine order, or under the law of the Christ Mind. In this process the physical body dies that the Christ body may live; but the ego, the *I Am*, retains its consciousness throughout the process, and cooperates in this daily death which Paul referred to when he said, "I die daily."

This is quite different from a wholesale letting go of the body, and is the resurrection taught by Jesus Christ. The idea that people who die and are buried are following Christ in the resurrection is an error. A right understanding of omnipresent Life, well established in the mind, is the beginning of the true resurrection; while the orthodox idea of dying and going to heaven, or the spiritualistic passing on to higher realms of progress through shedding of the body, perpetuate errors that have to be corrected through reincarnation.

In spiritual understanding, we know that all the forces in the body are directed by thought, and that they work in a constructive or destructive way, according to the character of the thought. Medicine, massage, and all material means accomplish but incomplete, unsatisfactory, temporary results because they work only from the external, and do not touch the springs that control the forces. These springs can only

be touched by thought. There must be a unity between the mind of man and the Divine Mind, that ideas and thoughts which work constructively unto eternal life may be quickened in the mind and organism of man.

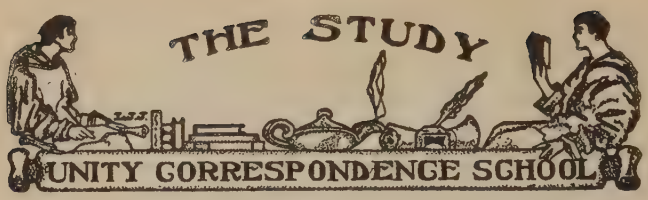
WAS JESUS POOR?

ETTA D. GANT

Was Jesus poor? Ah me! ah me!
How could such query ever be
Concerning one who staked his claim
With no boundary but his Father's name?
He in one sweeping statement made
Inventory of all he had:
Of wealth, no limit; lack, no sign,
"All that the Father hath is mine."

An excellent means of keeping ourselves in an inward quiet and freedom of spirit is to put an end, at the close of every action, to all further thought about it by dismissing all the reflections of self-love, whether of self-complacency or regret. Happy is he in whose mind nothing remains but what is necessary, and who thinks of each thing only when it is time to think of it; so that it is rather God who awakens the impression of it by the sight of his will, which is to be performed, than the mind itself laboriously foreseeing and seeking it. Finally, let us acquire the habit of recalling ourselves to ourselves through the day, and during the course of our employments, by looking simply to God. By that means let us calm all the commotions of the heart as soon as we see it agitated. Let us sever ourselves from every pleasure that does not come from God. Let us suppress useless thoughts and reveries, and speak no idle words. Let us seek Good within us, and we shall infallibly find him, and with him joy and peace.—*From Fenelon.*

It is not what men say or do that decides what is good or bad, but my own heart.—*Tolstoi.*



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, Tenth and Tracy Ave., Kansas City, Mo.

PRAISE AS A CREATIVE PRINCIPLE

HE Word is the good seed, but praise is the fertilizer that causes the good seed to multiply and bring forth. Praise quickens substance and whatever we praise we increase. This is what Jesus did when he fed the multitude. He took the nucleus, which represented the substantial spiritual ideas, and through thanksgiving and praise multiplied not loaves and fishes, but ideas, which in turn manifested in abundance to meet the need. He looked to the formless, unlimited realm of substance for the increase instead of the formed or manifest world. This is a creative law and operates for all men. A difference in conscious recognition of God as the one Source and Presence is the only cause of different results.

Praising that which we desire as already *being* brings into manifestation the fulfillment of our words. In the schoolroom I used to tell the pupil who made low grades in any particular study what a fine reader he was, how well he mastered spelling, convincing him of his ability to bring forth the ideal imaged, and invariably he excelled in that particular study. If we would make it a point to act as though that which we desired in ourselves or in another was already in expression, we would soon be living in a world of realities in which there would be only the presence of good.

There are two sides to everything—the inside and the outside. The inside is full of unexpressed capacities for good. The outside represents the orderly or disorderly arrangement of our ideas of that good. Through praise and thanksgiving man has power to equalize the two sides and bring into expression the perfect manifestation, when he has established his understanding in Truth and related his ideas to the Omnipresent Good.

Man desires good expressed in his life, yet through seeing the inharmony as a reality he builds up a low order

of thought and calls into expression additional error. Begin to praise that seeming obstacle, that dull business. Know that somewhere on the inside is the hidden good awaiting the touch of your shining word to attract it into expression. Words of praise are intimately related to Light. Did you ever notice how the face brightens under words of praise? How the birds carol their songs of praise at the first light of a newborn day?

Burbank employs the creative law of praise, which accounts for his wonderful success (and his new discoveries) with plant life. Through praise we accumulate ideas and contact the creative substance, thus bringing forth a new discovery, or a new combination of ideas. I recall telling my fern one evening how beautiful it was, imaging into it ideas of beauty and harmony. The next day two fronds came forth, which were followed in three days by two others, the four making the fern perfectly symmetrical. I could almost see that fern grow when stimulated by words of praise.

In a much more intelligent manner do the cells of our bodies respond when praised into harmonious activity. Image into them the life, the youth, the energy, the vitality you would see expressed, then give thanks, believing that you have received. You need not wait until the manifestation of the good pictured before you begin to praise. Praise should follow the Word in the same relation as the rain should follow the springtime planting. Just as the farmer prepares his bins for his crop before he sees the harvest manifest, we should move forward in faith and expectancy toward the fulfillment of our sowing. Abiding in a consciousness of praise and thanksgiving keeps one centered in the Ideal, and assures the perfect result of our faith. The "good seed" grows best in a consciousness of joy and gladness.

People have changed the whole course of their lives through cultivating the habit of praise. Even though it be based upon no more substantial foundation than the "Pollyanna philosophy" it brings one in contact with the creative law of increase through thought attraction, and the cheerful,

optimistic person is always more contented and prosperous than he who lives in a grievous attitude of mind.

One can apply the law of praise to best advantage in spiritual understanding. Realizing the attributes of the Real Self, and praising them, will bring them into manifestation. Enter into the joy of the Spirit by praising the perfect life, perfect health, perfect love, perfect holiness expressed in your consciousness. The underlying Mother Substance will respond to your quickening word of Truth and bring out of the invisible the evidence of your faith. This is an exact, demonstrable principle and can be absolutely relied upon. "For everyone that asketh [speaks the Word] receiveth." Your *receiving* always represents the *degree* of your faith and understanding.

Praise exalts the mind and establishes one in confidence and faith. People who are continually praising Good get better results in all that they undertake. However, the joy of the Spirit is not a spasmodic expression of words, but a quiet, serene, devotional, joyful inner exaltation that comes through understanding and believing God to be an omnipresent factor in every event of life. An outer expression conforming to the within would naturally follow.

"A glad heart maketh a cheerful countenance." We carry with us our thought atmosphere and advertise our mental activities upon our faces. Shakespeare says, "It's no art to find the mind's construction in the face." The body is the soil in which our word seeds flourish and grow. If we pour into it the oil of gladness and joy we will see it blossom with health and harmony. Praise is the most wonderful "beautifier" ever discovered. Many people attribute their youthful appearance to its frequent application.

The joy of service well done makes one independent of outer words of praise. But whether the spirit of joy wells up as a result of inner satisfaction or in response to words of praise from without, it is stimulating, youth producing and health creating. It is one mode of spiritual growth we cannot afford to neglect, for whosoever offereth praise glorifies God, and brings into expression the innumer-

able gifts of the Spirit. "He that is of a cheerful heart hath a continual feast."—*I. M. M.*

QUESTIONS AND ANSWERS

Do you object to your students reading other than your literature?—* * *

No; we think every one should be free to read and study along any lines he may desire. We do not think it wise for one to scatter his force by too much miscellaneous reading, but that is another question. In the matter of freedom we recognize the Divine right for every one to be absolutely free. And there should be fearlessness as well as freedom. Students of Truth early discover that it is wise to eat fearlessly, because fear of eating and fear of foods disturbs the digestion. The very same law works in reading and study. If one fears all the time that he is going to find some error and must continually be on his guard against it, he builds up a habit of looking for evil. Directly the opposite course should be taken. When you read, look for and expect to find that which will be helpful, and let pass without any emphasis that which does not seem to be true. A critical spirit can be overcome by first avoiding the assumption that you have the whole Truth and that others are in error; and second, by recognizing that the Spirit is pressing for and finding expression in all people.

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After death, what?—* * *

The body is a very essential part of the mind. Death is its disintegration, and man's consciousness is cut short to that extent. The mind cannot express itself without the vehicle, which the body is; hence it seeks expression again and again in various bodies. But this continuous destruction and remaking of bodies is not according to the divine Law. Death is the result of sin, and is the last enemy to be overcome by man in his redemption, through the consciousness of the great Redeeming Oversoul, Jesus Christ.

The question of the exact condition of those who have

died is not one which we can intelligently discuss, because we do not know all the facts. Theories innumerable have been built up, and some of them are quite pernicious because they delude men into thinking that they are to be carried away to some beautiful heaven by angels, or plunged into some great abyss by devils, or that they are to go to higher planes of life to progress without the limitation of matter. All these theories are contrary to the logic of life and the teaching of Jesus Christ. "The kingdom of God is within you." Jesus, in parable after parable, taught of the possibilities existing right at hand, and the capabilities in man, and John the Revelator saw the New Jerusalem descending *out of the heavens and upon the earth.*

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"*Do you believe and teach that Jesus Christ was conceived of the Holy Ghost and born of a virgin? Please answer this literally and not spiritually.*"

The teaching of the New Testament is that Jesus was a perfected man before this earth was formed; that through him it was brought into manifestation, and that he is responsible for it to the Father. He nurtured this planet and its people as a loving mother her offspring. When men turned their thoughts away from him they lost conscious connection with the One Source of life and intelligence, and gradually sank into ignorance and disease, and were finally overtaken by death. To save the race from total extinction of individual consciousness, Jesus incarnated as a common man. Joseph and Mary were used as the avenues for this appearance of the Lord among men. Yet there is a difference in the conception of Jesus and that of the natural man, if the Scripture is to be followed. Mary was so pure in her spiritual conceptions that her living ideas took root in the pure Substance of Spirit and became flesh. The birth of Jesus was the natural result of the union of Life and Substance in Mary's consciousness. Joseph represented the protecting, Father principle, but the Holy Ghost, or Ideas of Divine Mind, working in the consciousness of Mary, was the procreator of Jesus.

OVERCOMING

Lesson Five, Part One, of Unity Correspondence School Course.

A. W. ROLKER, *a Student.*

QUES. 1. *Why does man ever seek to exercise dominion?*

In Divine creation (realm of Ideas) man has absolute dominion over life, health, environment and all things. He has lost conscious knowledge of and does not exercise his dominion, but the idea is within him and he knows this subconsciously, therefore he struggles to exercise his mastery over sickness, sorrow and all adversity.

QUES. 2. *Why does evil appear in the world?*

First, because man does not realize his dominion over adversities and therefore does not claim his mastery. Second, because he does not realize that all adversities are created only in mind, through the expression of thought, and that therefore they can be changed, even according to the law that created them. Third, because man has not realized the spiritual understanding that all troubles and sorrows are the effects of certain causes, and that it is useless to fight against an effect unless the cause producing that effect is remedied.

QUES. 3. *What is the subconscious realm of mind?*

Every thought we think sinks back into memory. There it rests for all time unless brought to consciousness and erased by denial. We may not be conscious that these thoughts are with us, nevertheless they are. Our thoughts gather about certain central ideas and in this way disconnected thoughts grow into states of mind. These states of mind are dominated and have the character of the dominant ideas. The aggregate of these states of mind make up the subconscious. Thus our subconscious affects the health of the body in accordance, not only with the thoughts we are holding, but the thoughts we have held in the past.

QUES. 4. *Why is it so important for the overcomer to understand the subconscious?*

Because we may be very perfect in our conscious thoughts and still in our subconsciousness hold thoughts of error. By knowing this we are put on our guard and are enabled to consciously transform the subconscious until we impress the truth definitely upon our subconscious minds, just as we have accepted it with our conscious minds. We arrive at the true state of our subconscious mind by watching closely the character of the thoughts that escape us unguardedly, and we transform our subconscious minds by denying promptly and instantly all error which crops to the surface of our consciousness. To hold Truth in consciousness is only the real beginning of overcoming. To overcome properly we must hold Truth subconsciously as well as consciously. For instance, when we hear the ideas of death and sickness mentioned these things must appear as apart from us.

QUES. 5. *What is the carnal mind? What other names are given it?*

The "carnal mind" is the sum of all error in thinking; the belief in death, in sickness, in poverty, and in all limitation whatsoever. This also is called the "Adam consciousness," the "flesh," the "old man," "mortal mind." It is the mind that judges all things as they appear to be to us through the senses.

QUES. 6. *What is the Christ consciousness?*

The consciousness of Truth. It is established by right thinking. It is the consciousness that we are the Sons of God and that God is in us and we are in him. The consciousness of absolute dominion over all things through the Father, with whom we are one in the Christ within ourselves.

QUES. 7. *What is overcoming?*

When we feel within that we have triumphed over our sense consciousness we have succeeded in overcoming. As we go along and consciously work at establishing Truth in our subconscious minds it is as if we were digging deeper and deeper. The further we go the more imperfections and errors which we have held in our subconscious realms, unknown to ourselves, are revealed. When we have dug clear to the bottom and erased all of the imperfections and errors

which the Spirit shows us, then we have "arrived" and have overcome the carnal mind.

QUES. 8. *How does man find out what he has to overcome?*

The Spirit shows him this, step by step, as he proceeds along the path. He may be quite perfect in his conscious thoughts of Truth, but the further he proceeds in his conscious efforts the more the Spirit reveals to him where he still has to patch and mend and transform his subconscious thoughts. We should not condemn ourselves, nor regret nor dwell upon our mistakes as they are revealed to us. The proper attitude to take is to feel joyous because they are *revealed*, so that we may erase them and substitute right thinking.

QUES. 9. *Explain the teaching that all men are sinners in Adam and righteous in Christ.*

This has been interpreted to mean that because Adam sinned we are punished, even though we had no part in that sin nor the means to prevent it. The real teaching, however, is totally different. The right meaning to take from this passage of the Bible is metaphysical. It has reference to our habits of thought. Adam's sin consisted in thinking along the lines known as the "carnal mind," and in that there is limitation and misery and trouble. By righteousness in Christ is meant right thinking, until we establish the consciousness that we are Sons of God and without limitation. In this way we quicken the Spirit and connect with the Christ that is inherent in every man.

QUES. 10. *Show the justice of the statement that "As in Adam all die, so in Christ shall all be made alive."*

Metaphysically interpreted, it means that we all have free choice either to die in Adam or to be made alive in Christ, for by "Adam" and by "Christ" are meant states of consciousness produced either by right or by wrong thinking. Man, having control over his thoughts, it is up to him to decide what he shall sow. His harvest will be accordingly.

QUES. 11. *What is meant by "Work out your own salvation"?*

We may read whatever advice is handed us or we may listen to whatever advice is spoken to us, but until each actually lays hold of his own subconsciousness and wipes its errors out of existence, and through power of thought and persistence builds the proper consciousness of the Christ mind, no individual benefit can result. The mere conscious acceptance of the Truth that man is the offspring of God will not avail. It is necessary to work this deeply and everlastingly *into* permanent consciousness before we can *work out* our salvation.

QUES. 12. *What is the meaning of the expression "race thought"?*

By "race thought" we mean the generally accepted consciousness of humanity, the belief that all must die, that there is limitation as to health, wealth and happiness, and that we are creatures subject to chance or to unknown and haphazard laws, or the vengeance of an external divinity. By "race thought" we mean the "Adam consciousness," the direct opposite of the Christ consciousness. It is a mixture of good and evil.

QUES. 13. *How do race thoughts become part of the mentality of the individual?*

Through what is known as flesh heredity. Through believing in the illusions of the senses, through teaching during childhood and in later life, through the expressions of those with whom we associate and that are not in the proper consciousness and through the subconscious mind of all who have not succeeded in establishing themselves in the Christ consciousness. Race thoughts likewise result from the erroneous teachings of many of the natural sciences.

QUES. 14. *What is "flesh heredity"? How is it overcome?*

The beliefs which we have accepted from our ancestors and which are carried on from one generation to another are what is known as "flesh heredity."

Much that appears to us to be heredity of the

flesh is due to the dominant thoughts of physicians and scientists who literally *cause* the error manifestations by the power of their thoughts. To overcome this silly belief it is necessary for man to become quickened by the Spirit, when he will find that he has connected himself with the Father and will learn that he is in no sense a son of his earthly parents but literally a Son of God. As long as we are connected with the Adam consciousness, we will continue to manifest the limitations of ordinary human creatures.

QUES. 15. *What two steps are necessary in overcoming?*

The first is to place and to keep oneself in the Christ consciousness. To keep ever away from the idea of man-heredity and to live in the consciousness of God-perfection. The second step results in a complete transformation of the man, his body and his affairs. The second step grows from inside outwardly. As man establishes in himself the Christ consciousness, as he succeeds in conquering the promptings and cravings of his lower self, and as he changes his viewpoint and relations toward his fellowman and toward all animals and things, he finds that he is beginning to exercise dominion. This grows more and more, until eventually the physical body of the man becomes transformed according to the new will of the Spirit.

QUES. 16. *What is the difference between an "overcomer" and one that merely does the best he can?*

There is a vast difference. The person that does the best he can does not have to wait long to find out that he is stumbling and floundering, despite his efforts to change himself. The overcomer, however, is one that lays hold of the power of the Spirit within him by unifying himself with the Father. Then he finds that he has tapped a power that is almighty and resistless. He finds that he can, with this help, accomplish that which formerly was impossible to him, and he realizes what Christ really stated when he said, "I, of mine own self, can do nothing." It is prayer and praise that establishes the connection between the Spirit and our-

selves. We succeed in proportion to the degree in which we establish connection with this Helper.

QUES. 17. *What have one's ideals and standards to do with spiritual growth?*

Everything. It is necessary for us to establish a goal which we wish to reach, just as it is necessary for us to decide where to go here on earth before we can go to a place. If we have nothing but our own mortal ideas as standards to guide us we cannot possibly make progress in spiritual things. On the other hand, if we are quickened of the Spirit and begin to realize the flights we may take in our mind-evolution through Christ, then our standards grow higher and higher and we are given the power, if we persist in trying to attain those ideals, to reach them. The highest ideal possible for us to hold is the Christ ideal—perfection in all things, based upon the knowledge of our sonship of God. "I, if I be lifted up, will draw all men unto myself," said Christ.

QUES. 18. *Why is it important that an overcomer identify himself only with the highest?*

Because it is the law that we cannot attain to anything that is higher than that which exists in our own minds. To identify ourselves with disease, poverty, misery and death means that we will tie these things about our necks like so many millstones and will fare accordingly. To identify ourselves with the Absolute means, on the contrary, that we will conform to these attributes. All this is summed up in the quotation, "As a man thinketh." Christ in us is the highest principle, with which we are to identify ourselves.

QUES. 19. *What work for the world shall be done by the overcomer? How shall he accomplish his work?*

They are the pioneers of the race, as it were, at least at the present time. They are the leaven that is at work, quietly and unostentatiously, but with absolute precision. It is the overcomer of today that shall make a new world, revolutionize the race in its thinking, and shall bring to men the realization that the kingdom of heaven is indeed within them and is here upon earth *now*. This work must be ac-

complished by fearless thinking, fearless expression of ideas and in faith, understanding and wisdom. The motive power comes from overcoming, not for the purpose of personal benefit, but for the purpose of uplifting the entire human race.

QUES. 20. *What change takes place in a man's conversation when he becomes an overcomer?*

He notices before he has gone very far that he is filled with a power which he did not have before and that, like all forces, this must be used with skill, discretion and understanding. He finds that his thoughts and his spoken words *come true.* He realizes that he may no longer even permit himself to jest, and that even idly spoken words or words spoken without especial aim are apt to reach their mark and accomplish. It is then that the overcomer learns that his thoughts are like edged tools, that they must be guarded carefully lest they injure where not the least intention of injuring existed. Thereafter the overcomer takes control of his thoughts more and more. And just as he learns that this is the case in the affairs of others, so he soon discovers that this is the case in his own affairs. He is therefore more careful than ever to think rightly, never to permit himself to think of lack, of sickness or misfortune, but ever to think abundance, health and all that is desirable. He does not permit his mind to dwell upon error thoughts, but assumes their nonexistence, and fills his mind with Truth thoughts and the qualifications he desires to attain.

IDEALS

Each soul's Ideal prophesies
The future height that soul may rise.
For he who loves the Good and True
In time will reach their stature, too.
So let your love forever twine
Its tendrils round some Dream Divine,
And if your faith Falls not away
You may be all you dream some day.

—*Clara L. Harcourt, in World's Advance Thought.*

SUNDAY LESSONS

SUNDAY, JULY 22.

REVIEW

(Read first twenty-seven chapters of Genesis.)

SILENT PRAYER: *The Light that was in the beginning is now, and ever shall be, Spiritual Understanding.*

All is mind, and all forms are pictures of ideas. By studying the picture we may get a concept of the idea which it represents. The statue of Liberty Enlightening the World, at the entrance of New York harbor, is a picture of an idea which nearly everybody understands. It was made by a man as an embodiment of his idea of American freedom and majesty. Divine Mind has ideas, and they become embodied through natural processes. The Hebrew Scriptures give a series of pictures representing these ideas.

The first day's creation in Genesis is "heaven," "earth," and "light." Heaven represents a spiritual standard, or law of order and harmony. Earth represents that law in process of manifestation. Light is the presiding wisdom.

The firmament in the midst of the waters is an idea of confidence or faith in the invisible. Waters represent the changing conditions, which are a necessary part of creation; but when faith establishes itself and separates that which is above (spiritual) from that which is below (material) the result is harmony, or heaven.

The dry land is the form idea, or substance, in which the seed of propagation or increase is implanted.

The lights in the firmament, one to rule the day and the other to rule the night, are ideas of intelligent (light) action in both the conscious and subconscious realms.

The abundant bringing forth of the waters is the

fecundity of the mind, which the great fishes symbolize. In order to bring forth great ideas the mind must realize its innate capacity to be very great.

After this idea of unlimited capacity comes the "image and likeness of God," Divine Man. Then follows the ongoing of this Man Idea in its development. As Adam and Eve it is the innocent child of Nature just entering experience. As Cain and Abel it is developing the idea of self-preservation from the standpoint of personality. Noah is the thought of obedience and the safety that follows.

Abraham is a partially developed photograph of the faith idea, which is more fully brought out in Peter. Jacob is the accumulative idea in process of development under Divine guidance. The fact that it sometimes went wrong does not condemn it in the sight of the Infinite Good. When we are following the highest light we know, and doing our very best, we should never cry over our mistakes. Although Jacob did a number of tricky things in order to get ahead in the world, the Lord does not seem to have called him to account. So long as he was not conscious of his sins, they were not counted against him.

Sunday, July 29.

THE SPIRITUAL MENTALITY ADVANCED.—Gen. 27: 15-23, 41-45.

15. And Rebekah took the goodly garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son;

16. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17. And she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.

18. And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?

19. And Jacob said unto his father, I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because Jehovah thy God sent me good speed.

21. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

22. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23. And he discovered him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

41. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

42. And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

43. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

44. And tarry with him a few days, until thy brother's fury turn away.

45. Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send and fetch thee from thence: why should I be bereaved of you both in one day?

SILENT PRAYER: *Jehovah is a God of Justice; blessed are all they that wait for him.*—Isa. 30:18.

The development of man goes steadily forward. New phases of character are constantly being added and old ones toned down or eliminated. Isaac, the inner joyous life current, gradually builds up a body of great vitality, and also an active mentality. These are represented as Jacob and Esau. They are twins, but Esau was slightly the older. Physical vigor comes first in this phase of development, but the mentality that accompanies it is a close second.

Rebekah, the mother-principle in which these two states of mind were gestated and are still growing, desires the mental to take precedence of the animal, so she suggests through her inner imagery to the dominant consciousness, Isaac, that his blessing shall fall upon Jacob. This seems a trick on the blind old father, but it is an Oriental illustration of how we are moved by subjective states of consciousness, and, in our half blind understanding, accept them. The fact is, that the soul is constantly suggesting to us in

dreams, visions and mental flashes. These suggestions are not always to be followed. They may be for our highest good and they may not. Spiritual understanding must determine this.

This lesson brings out forcibly a universal trait of the feminine mentality in its ambition for the mental supremacy of its progeny. Mothers are never proud of the sons who excel in physical culture, but do all in their power to have mental and spiritual blessings poured out upon them.

Eating always represents mental affirmation. Isaac's desire for venison suggests an affirmation for swiftness, freedom—that unfettered range of expression that opens the way for character expansion. A blessing is an outpouring of the best that is in us upon some cherished ideal. When Isaac blessed Jacob, he gave to the mentality the dominant force of his character, and it was thereafter leader of all the faculties.

The threat of Esau against the life of Jacob represents that inward rebellion which we often feel when we change our modes of thought. To avoid a conflict the soul suggests that Jacob flee to her brother Laban at Haran. Laban means *white, shining, gentle;* and Haran, *mountainous country.* This clearly indicates that the attention shall be located in exalted states of mind, and united with spiritual intelligence and non-resistance. Jacob grew rapidly in understanding and possessions in the land of Laban, and the choice was a good one for the man developing to the full stature in Christ Jesus.

Sunday, August 5.

THE REALIZATION OF OMNIPRESENCE.—Gen. 28:10-22.

10. And Jacob went out from Beer-sheba, and went toward Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

12. And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it.

13. And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16. And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not.

17. And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

19. And he called the name of that place Beth-el: but the name of the city was Luz at the first.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21. So that I come again to my father's house in peace, and Jehovah will be my God,

22. Then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

SILENT PRAYER: *I am with thee, and will keep thee whithersoever thou goest.*—Gen. 28:15.

The faculties of man are developed in an orderly manner when the Divine Mind is looked to as the one and only guide. Man, however, does not always seek this inner Wisdom, and the result is a disorderly development. Jacob means one who *supplants* or *directs*, and Esau means one who *acts*. In Divine order Jacob should be born first—we should think before we act—but we find that it is not the rule to reflect and then act, especially among people who are in the early stages of their race journey.

In the immature consciousness the natural man is moved by desire. Appetite and passion are satisfied regardless of the higher law. Esau sold his birthright for a

mess of pottage. But the soul, Rebekah, loves Jacob, the understanding, and through her connivance he receives the blessing, and takes precedence in the consciousness.

Then follows a fuller comprehension of God and nature. Esau is a savage hunter, roaming through the consciousness in destructive animal desires, but when Jacob takes the ascendancy there is an entire change. Jacob "went toward Haran." Haran means a *high place.* That is, when we let our meditations and blessings fall upon the *knowing* part of ourselves, we are thrown into a higher mental state.

The sun was set and Jacob tarried there all night, and took one of the stones of that place and lay down to sleep. Which means that at first we have no light on these subjects, "the sun is set," but like Jacob, we are to tarry there in meditation through that darkness, or "night," and in the subjective consciousness (dream) the messengers of God, or ideas of Truth, will come to us.

The stone which Jacob put under his head signifies that the understanding was placing itself where it might unravel the meaning of matter and material conditions. The ladder which Jacob saw represents the step-by-step realization by which we assimilate the Divine ideas of Truth coming to us from the Lord, who stands at the upper end. The Lord promised the land to Jacob and his seed, and assured him of his presence and power. "Behold, I am with thee, and I will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee." "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not."

The Lord is right here in our midst. Understanding, when turned toward the omnipresent light of Spirit, opens its eyes to the astonishing fact that these seemingly material bodies and temporal surroundings conceal the immanent God. And Jacob said, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." When Divine Wisdom reveals to us that our seemingly physical bodies are "none other but the house

of God," we are at first afraid. It seems too awful to think that we have made this, the Father's house, "a den of thieves."

In the morning of this new understanding even these temporal surroundings become holy in our sight. Like Jacob, we set up these common things, the stones upon which we slept in ignorance, and pour the oil of joy and gladness upon them. Then we name this place, this temple, our body and its affairs, *Bethel, the house of God.* "But the name of that city was Luz [separation] at the first." That which at first we conceived to be separate and apart from God, we find to be his very abode.

Sunday, August 12.

MIND AND BODY REUNITED.—Gen. 33:1-15.

(Read Genesis 32.)

1. And Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3. And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

4. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5. And he lifted up his eyes, and saw the women and the children; and said, Who are these with thee? And he said, The children whom God hath graciously given thy servant.

6. Then the handmaids came near, they and their children, and they bowed themselves.

7. And Leah also and her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8. And he said, What meanest thou by all this company which I met? And he said, To find favor in the sight of my lord.

9. And Esau said, I have enough, my brother; let that which thou hast be thine.

10. And Jacob said, Nay, I pray thee, if now I have found favor in thy sight, then receive my present at my hand: forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me.

11. Take, I pray thee, my gift that is brought to thee; because

God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

12. And he said, Let us take our journey, and let us go, and I will go before thee.

13. And he said unto him, My lord knoweth that the children are tender, and that the flocks and herds with me have their young: and if they overdrive them one day, all the flocks will die.

14. Let my lord, I pray thee, pass over before his servant: and I will lead on gently, according to the pace of the cattle that are before me and according to the pace of the children, until I come unto my lord unto Seir.

15. And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find favor in the sight of my lord.

SILENT PRAYER: *Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you.*—Eph. 4:32.

Jacob, the mental-man, supplanted Esau, the physical-man, and has developed his possessions until he is rich. But the Divine Law is not fulfilled. A man cannot grow harmoniously unless he joins mind and body. A union is about to take place—Jacob sees this and prepares to meet his brother Esau. He gives up and sends over his ideas of possessions at the Jabbok ford. The Hebrew meaning of this word is *evacuation* or *dissipation.* At every forward move in the ongoing of man, he gives up his present ideas that he may receive greater ones.

The crucial test comes when a man finds he has to give up his very self before he can go forward. Jacob sent over the ford everything he had and was left alone. Then he had to wrestle all night (mental darkness) with a presence he could not clearly discern, but could feel as a Power he must prevail with. This Power tests the strength of the soul at every point and finds the weak spots.

This angel threw Jacob's thigh out of joint. The thighs represent strength, in that they directly sustain the weight of the body. The weak thought in the Jacob consciousness was *fear.* When the soul has for a time lived above the body, and ignored its natural needs, there is a subconscious sense of injustice, and fear of results.

But Jacob was full of faith in the supremacy of the Spirit, and he would not give up until he had the *assurance* that the Presence he felt was God. His tenacity was rewarded with the blessing he asked for, and a new name, Israel, meaning a *prince*, one who has power with both God and man, was given him.

"Jacob halted upon his thigh" (Gen. 32:31). The *fear* remained with him. He was afraid of the enmity of Esau and became servile and cringing in consequence. But there is nothing in the lesson to indicate that Esau had any enmity in his heart. He did not understand the meaning of all the presents the fearful Jacob prepared to appease his supposed anger, neither the oft-repeated, "Let me only find grace in the eyes of my lord."

Esau means *the one who acts.* This actor, or body consciousness, is never the enemy of man, but always his obedient servant. Consequently there is never anything to fear from the animal propensities when they are united through the spiritual consciousness with Divine Mind.

Sunday, August 19.

HEALING LESSON.—II Kings 5:1-14.

1. Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him Jehovah had given victory unto Syria: he was also a mighty man of valor, but he was a leper.

2. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife.

3. And she said unto her mistress, Would that my lord were with the prophet that is in Samaria! then would he recover him of his leprosy.

4. And one went in, and told his lord, saying, Thus and thus said the maiden that is of the land of Israel.

5. And the king of Syria said, Go now, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.

6. And he brought the letter to the king of Israel, saying, And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me.

8. And it was so, when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9. So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha.

10. And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

11. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper.

12. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

13. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

14. Then went he down, and dipped himself seven times in the Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean.

SILENT PRAYER: "*Heal me, O Lord, and I shall be healed; save me, and I shall be saved.*"—Jer. 17:14.

Naaman, representing the personal will, "captain of the hosts of the king of Syria," is the intellect, or realm of forms. In New Testament symbology "Christian" typifies the spiritual, and "Gentile" the material.

The will is "great" and "honorable" and "mighty" in its domain, and it has its place in the constitution of man's mind—through it "Jehovah had given victory unto Syria." Syria had become a great nation, and was advanced in certain lines of progress. It has developed out of the ignorance of sense into a certain perception of spiritual Truth. This deliverance was the result of a spiritual impetus—will force.

Some people would have us believe that the human

will is error, and should be wholly subverted and crushed out. But this teaching is that it should not be allowed to die of its error, but cleansed. The "leprosy" of the will is its attachment to the sensations of the flesh. This cultivates the belief that life is material instead of spiritual; and one who believes this finally brings about a poverty of life in his blood, and his flesh is not nourished: the blanched spots on the skin spread until they affect the joints, and he is a "leper." In the Gospel the word used for curing the leprosy, in every case but one, is *cleansing*. Thus it is quite clear that the only remedy for this belief in the lack of life is to erase the error thought.

The "little maiden" who had been captured by the Syrians from the Israelites is an offshoot of intuition, which may be designated as "spiritual perception." It reveals that the prophet in Israel can heal Naaman, and impresses this upon the king until he sends a letter to Israel's king about the matter. This is a symbolical description of the manner in which we transfer the perceptions of Truth to the various departments of the consciousness, and how they are received. Israel's king is not conscious of spiritual power, although ruling in a realm where power is unlimited. The orthodox religious world is in the place of this king, who "rent his clothes, and said, Am I God, to kill and to make alive?" Ostensibly they rule in Israel, but when they are asked to demonstrate the power promised to all children of God, they attribute wrong motives to those who take for granted that the law can be fulfilled.

Elisha, the man of God, is the true man, of whom the personal man is the offspring. This man of power says, "Let him come now to me, and he shall know that there is a prophet in Israel."

The personality of the formed man centers about many things. It travels with a great retinue of servants, with "horses and with his chariots." These are the forces of the consciousness and their vehicles, or material receptacles, such as nerves and glands. The spiritual man commands cleansing of personal will as the remedy for his false

belief, and the river Jordan the agent. The Jordan represents the life current in the organism that is ever flowing through man's consciousness, but which he fails to recognize. This recognition of the River of Life perpetually flowing from head to foot through the organism is so simple that the proud and haughty will is "wroth" when told to apply so easy a remedy. Jesus recognized this tendency of intellect to look away beyond the simple things of the Divine Law, when he thanked God that these things had been hid from the wise and mighty and revealed unto babes.

The servants of Naaman are the thoughts that do most of the work, and they have learned by experience that the law is the same in both the great and small, and meditating upon this the mighty Naaman stoops to the simple denials of personal, material limitations in the seven departments of the formed man, and "his flesh came again like unto the flesh of a little child, and he was clean."

"Permanent happiness must have for its basis that which is permanent. What is it that is permanent? I am, I am, I am! The enjoyment of true happiness consists in manifesting the real nature of the permanent. Happiness based in Being, in ourselves, does not condemn what it does. Happy are we when we do not condemn ourselves for what we do, or anyone else for what he does. We all know what is right. Happy are we if we act accordingly. Happiness is wealth exempt from taxation. It is the fruit of that tree that bears twelve manner of fruits, and which ripens every month in the year.

"What we love makes us happy. The same is ours as it is the Father's. We may own the world if we love it. 'God so loved the world that he gave [made known] his only begotten Son that the world through him [through sonship] might be saved'—might know eternal salvation. If God could cease to love anything it would cease to be his. If we cease to love the world, or anything in it, it is no longer practically ours. Happy are they who know God as their life, substance, intelligence and power."

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY,
(Silent Unity Department)
TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI

CLASS THOUGHT

July 20 to August 20, 1917
Held daily at 9 p. m.

The Fearlessness of Infinite Innocence and Love dwells in me.

PROSPERITY THOUGHT

July 20 to August 20, 1917
Held daily at 12 m.

The All-Providing Mind is my Resource and I am Secure in my Prosperity.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in their 10 a. m. Silence, from July 16th to August 16th, 1917:

July 16th to August 1st—Matt. 13:11-12: "Unto you it is given to know the mysteries of the kingdom of heaven. For whosoever hath, to him shall be given, and he shall have abundance."

August 1st to August 16th—Luke 6:44-45: "For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; for out of the abundance of the heart his mouth speaketh."

EXTRACTS FROM LETTERS

These extracts are from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

The true revelation of God is in the still, small voice of the Spirit within your own soul. This you will realize when you get still enough in communion with the Father to feel his presence. You cannot hear this voice with the outer ears; it is just an inner knowing; it is your consciousness receiving from the One Mind the desired light or inspiration. It is right to seek this communion with the Father, that he may speak to you as well as you to him. You, no doubt, often receive inspiration direct from the Father Mind, but do not realize it because it comes quietly, almost naturally, when you have looked for something wonderful, perhaps what is called supernatural, to take place. See I Kings 19:11 and 12.

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You seem to want your conditions changed so you can have more time for self-development. Have you ever

thought that you must really work from the opposite standpoint? You must master self before you can work with the outer.

One can do nothing through the "rebellious" attitude. This would but tend to make things more negative for you. But you can do much through rising out of such a condition and laying hold of the Truth. Begin to praise your affairs as you find them today. Rise each day with the determination to make the best out of what you have—not just to "get along" but to get some pleasure, some good, out of your day's work and experiences. You will find that there are lessons right where you are. When you master the lessons they will no longer be experienced. You will find one thing absolutely necessary—a cheerful and victorious disposition. You can cultivate this through watching your thought and admitting none but the good. It may not come easily to you at first but persistence will bring a grand reward. Get the joy feeling and you will find joy everywhere about you. Kindly join us in this prayer: "I am no longer bound to old thoughts and conditions. I rest secure in the joy of the Spirit and my mind and affairs are renewed and managed through Christ Jesus."

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We cannot see that the present war can last many months longer, so we do not look for the United States to directly participate in it to any great extent. But just what may take place before peace is brought about among the people and governments of the different countries, we cannot say.

Since we believe we are living in the end of this age and the ushering in of the millennium or thousand years of peace, we know that many changes must take place, and the present form of commercialism, which is one of the greatest causes of the unrest and conflict among the nations, must undergo a very great reformation. We cannot say exactly what this will mean to people as individuals, but we know that those who trust in the Lord shall always have their every need supplied. We are told by Jesus Christ to "seek first the kingdom of God and his righteousness, and all these

things shall be added unto you." According to Isaiah 33:15-16, "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from taking a bribe, that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil: he shall dwell on high: . . . *bread shall be given him and his waters shall be sure.*"

Only those whose trust is in the Lord, and who have made themselves rich in faith and in the assurance of bountiful good, are ever really safe as far as finances are concerned. Their trust is not in banks but in God, and they heed the command, "If riches increase set not your heart upon them." Their assurance is not in outer possessions, of which Jesus said, "Moth and rust doth corrupt and thieves break through and steal" (see Matt. 6:19-20), but their treasure is in heaven—the kingdom of rich ideas and of order and harmony within their own minds and bodies. They know that if all outer possessions were swept away they would still have plenty, for the inner wealth of consciousness cannot be taken from them, and it will always keep on manifesting in the outer in abundant supply, when the consciousness of omnipresent supply is attained.

So, our advice to all people is to seek earnestly the kingdom of God within them, and to bring it into expression and manifestation in their lives, for in finding this inner kingdom and righteousness of God they will have attained that understanding and wisdom spoken of in Prov. 3:13-18, and the promises given therein will be theirs. Please see the inclosed booklets, "The Kingdom of Heaven Is at Hand," and "The Way to Prosperity."

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Various explanations are given as to the cause of the manifestation of a "birthmark"; any one of which might apply in your case. It is undoubtedly a fact, however, that one who is still living under the law of generation, carries the mental and physical impressions over from one incarnation to another. The soul includes all of man's thoughts, and forms the body after the character of these thoughts. Thoughts that had been deeply impressed in

the soul of an individual would remain with him and manifest in his body, until he changed their character by a higher thought power.

Thoughts not only form and produce conditions, but they also attract them. "Acid" is representative of a destructive thought. If, in some past incarnation "acid" was thrown in your face, as you suggest in your letter, it was because you had previously held in mind some destructive thought. The important point, therefore, is not to find the result which brought about the manifestation, but to give your time and attention to eliminating the thoughts that caused the inharmony. Thoughts of anger, fear, lust, hate, or any consuming thought of whatever kind, would produce the "burning" sensation in your body, which you say attends each manifestation of the "birthmark." By asking for wisdom of the Lord, you will be shown the thoughts that need attention.

Spiritual Substance is everywhere present. Wherever you locate it by your thought, it will manifest for you. You can readily see, then, that if you think of "the substance center" as located at some place apart from yourself, you dissipate your own thought-substance, and give it to that place. This applies to both your body and your finances. The marked paragraphs of the inclosed booklet, "Gaining the Mastery," explain this point more fully.

* * * * * *

Do you believe that the "Blood of Jesus Christ" saves us?—* * *

We read in Romans 5:10 these words, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, *we shall be saved by his life.*" Again, in Romans 8:2 we see that it is the Law of the Spirit of *life* in Christ Jesus which makes us free from the law of sin and death.

We believe that the blood of Jesus Christ saves us, but the "blood" that heals and regenerates man is the indwelling "Life" of Christ, not the blood that he poured out on the cross of Calvary. The death of Jesus on the cross no doubt played a certain part in our redemption, but we

must have a "live" Savior if we expect to do very much along the line of overcoming sin and its results—sickness, poverty and death. Our Savior must also be present with us and not far away, as regards time or distance.

See John 4:14; 7:38, and Romans 8:11, also Col. 1:27—"*Christ in you the hope of glory.*" In I John 1:7 we are told that "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." This is a present cleansing, which could not possibly take place through anything on the outside of us, so the blood spoken of here must refer to the risen, indwelling Life of Christ. See I John 4:2 and II Cor. 13:5.

Hebrews 6:4 to 6, refers to people who have left behind the first principles of the doctrine of Christ, and have gone on unto perfection. The heavenly gift of which they have tasted is the Life of God within their bodies, for they understand and are seeking to demonstrate the redemption of the whole man, which includes the body. They have tasted the powers of the world to come, that is, they have quickened within themselves the God-qualities or spiritual powers, even to the extent of bringing forth the Christ Child—the New Birth. We hardly see how such a one could fall away, but if he did he would no doubt have to lose his body, as those who do not know the Truth are doing by the hundreds every day in dying and going into the grave, thus reaping the wages of sin. But such a one could come forth again, having been given another body of flesh through which to overcome and express and gain perfection, for through Christ, who is the Savior of *all* men, all will in due time partake of salvation. The text in Heb. 6, that you mention, could not in any way refer to one who knows only the first principles of salvation—that is, one who still believes in "baptisms," "laying on of hands," "the old ideas of the resurrection of the dead" and "of eternal judgment."

You will find some helpful suggestions in regard to the "unpardonable sin" in the booklet, "Truth Demonstrates

Itself." This explains the "sin unto death" spoken of in I John 5:16. Of course, while one attributes his sufferings, diseases, lack, etc., to God, and will not recognize the Holy Spirit, it would be useless to pray for him, because he is denying the one and only Source through which his deliverance can come. But just as soon as he opens his mind and heart to the Truth, he makes possible his forgiveness and healing.

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It comes to us that your seeming lack of both health and finances has come about through your non-recognition of and failure to keep the Law of Giving and Receiving. You see, there are two sides to this Law. You gave and gave in a personal way, to those seemingly dependent upon you, all your God-given Substance, and used all your powers for their good, with no thought of the receiving side of the proposition. This naturally kept them and others from thinking of compensating you in any way, and not receiving daily in mind and body an inflow of Divine Substance and Life corresponding with the outflow, you gradually became depleted throughout your entire system and in your affairs, for the condition of things in the inner always manifests in the outer. This is the working out of the Law. There is no such thing as fate.

It is true that you have made for yourself the conditions in which you now find yourself. It is also true that the Father's loving care is just the same; his wisdom and bounty are unchangeable, so you can alter your whole life and bring into it the unlimited good that you desire, and which is your inheritance as a child of the living God.

* * * * *

You will find that many points in Matthew 24 are brought out in the inclosed booklet, "The Second Coming of Our Lord." These, with the other texts along similar lines that are taken up in this booklet, will give you an idea of the teaching of the chapter to which you refer. It is well to remember, in reading this chapter in Matthew, that Jesus was answering three questions that were asked

him by his disciples, viz., "When shall these things be?" (referring to the demolition of the Jewish Temple, which took place at the time of the destruction of Jerusalem by the Romans about eighty years or so after Jesus' crucifixion), "What shall be the sign of thy coming?" (or presence being made manifest in the people and nations of the earth, for Jesus has always been here, only invisible to the mortal eye of man), "And of the end of the world?" or age.

The presence of the Christ has always been recognized by his faithful and inspired followers all through this age, and now, since the end of the age is upon us, a greater realization and manifestation of his Presence is daily and yearly being felt and known by all those who are receptive to the Truth and lay hold of it. It is also becoming felt by the careless ones, and is due to be so clearly seen that all must know of his Presence and Kingdom, which is already being set up on this earth. It is referred to in Daniel as a stone cut out of the mountain without hands and increasing until it fills the whole earth. See Dan. 2:34, 35, 44 and 45.

In order to help bring about the peace on earth and goodwill to men which was and is the mission of the Christ, you can join us in carrying out the suggestions given on pages 442 to 445 of the May, 1917, UNITY. And remember that to those who have laid hold of the Truth and entered into the "Peace Consciousness" through Christ, having brought about peace among their own warring thoughts and states of consciousness within, and are filled with the Love of Christ, there can never be any war, for they, knowing the unreality of seeming evil, cannot enter into it at all. Realizing that Life and Love and Peace are the only realities, nothing else can come into their world. Read the 91st Psalm often; hold "*I will fear no evil, for thou art with me,*" and you will be kept in *peace.*

In answer to your question as to why Jesus was crucified and why God did not prevent the Jews, we would quote Jesus' own words to Peter when that disciple attempted to use the sword to protect him: "Put up again

thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it shall be?" (Matt. 26:52 to 54).

Jesus Christ came as the Great Teacher, Wayshower, Redeemer and Savior to the race, and in his work it was necessary for him to fulfill the whole law and the prophecy concerning him, even to making the sacrifice in the outer way of which you write.

We cannot think that God—Divine Mind—Father of all, who is Love and Life and Light and Truth, and knows only the abiding, enduring qualities of Good, could ever have demanded a blood sacrifice. The crucifixion of Jesus was a type or symbol of the crucifixion of the mortal self through which he passed during his years of overcoming, in which he did his greatest work for mankind. His consciousness of Life was so great that it remained in his body and resurrected it in three days and then spiritualized it until it, after forty days, disappeared from the vision of those who were still in the mortal consciousness. Through his death and resurrection he proved that "death and the grave" had no power and so delivered the race. See Heb. 2:14 and 15.

And we are to follow him in this inner daily dying to self and being resurrected daily into newness of Life until we realize that we have in our bodies overcome that disintegrating process called death, and have preserved our whole man, Spirit, soul and body alive and entire. He said and now says, "*I am* [in you] *the resurrection and the life. He that liveth and believeth in me shall never die. Believest thou this?*" (John 11:26). See also Col. 1:27; I John 4:2; II Cor. 13:5 and Romans 8:11; also read and study carefully the inclosed booklet, "Attaining Eternal Life."

* * * * * *

We have thought much about your statement, "The

higher I make the statements of Truth the more I suffer in the flesh." There is an adjustment you need to make in yourself, for statements of Truth made in Divine Order should harmonize and lift up the flesh as well as the soul and spirit. It would be well for you to meditate much on this saying of Jesus, "Consider the lilies of the field, *how they grow.*"

When one makes high, Absolute statements of Truth he should always come down into his body and build it up in the Truth; make the proper connection between the Absolute and the relative, the within and the without; otherwise the mortal thoughts will finally bring about a separation of soul and body. One cannot live continually in the Absolute until he lifts his whole man, which includes the Body Temple, up into Spirit. You know Jesus Christ warned us against putting new wine into old bottles; the bottles (our bodies) must be renewed, made new to safely hold and retain the abundant Life and unlimited Good of Spirit. Much of our time, therefore, should be spent in building the Truth into our bodies, resurrecting and spiritualizing them in every part.

As long as we have the relative to deal with we must see that we make the proper at-onement between the inner and the outer, the Ideal and the manifest. When one develops in the Order of the Divine, there will be no "mountain-top" or "valley" experiences; all the high places will be made level, the low places built up, the rough places smooth, and man will unfold naturally and equally spirit, soul and body, not one ahead of the other but all together in peace and harmony, in his right place in the Divine Plan. There is a law and order of growth and as we learn this law and conform to it we will develop and bloom and bear fruit spontaneously; we will not "force" growth nor "retard" it. So let us learn the lesson of the lilies, "*how they grow.*"

* * * * * *

Jesus Christ said, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me,

hath everlasting life, and shall not come into condemnation; but *is passed* from death unto life. Verily, verily, I say unto you, The hour is coming, and *now is*, when the dead [those states of consciousness in us that believe in death and are under the sentence of death, being already dead in the belief of separation from the Father, who is Life] shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself." The Christ—the Son—is within each of us, and in him is Life, present tense life, omnipresent—now present life—more abundant life, and we can demonstrate it throughout our entire being if we will. The whole creation waiteth for the manifestation of the sons of God (which manifestation is the redemption of their bodies), that it too might be redeemed from the bondage of corruption. See John 5:24-26 and Romans 8:19-23; also the booklet, "Attaining Eternal Life."

As long as one puts his redemption off to some time in the future it will remain there; the only life that is worth anything to us is that which we realize now, for now is the accepted time and today is the day of salvation (II Cor. 6:2). The article we have marked in the booklet, "Questions and Answers No. 5," will explain what Jesus did with his body, and where he is now.

* * * * * *

The individuality of everyone is preserved and in due time all will come into their rightful place and enter into life, and we do not know just how much we will be used some day to help these other dear ones into the Light of Truth. You can leave your daughter in the Father's loving care and keeping, and go unto perfection, being fully assured that she is the offspring of the living God and at the right time will come into her own inheritance of Good, for it is not the will of the Father that any should be lost. In Spirit you will know her again, but in coming to that place of spirituality you will have grown out of the personal to such an extent, and have entered so fully into the Universal Christ Love that you will have learned to love the Lord your God with

all your heart, mind, soul and strength, and your neighbor as yourself. You will then see and know all men and women as brothers and sisters in deed and in truth, and all as one family with one Father-Mother—God, and all limited, selfish, personal relationships will have been done away, with all the sorrow and suffering that goes with the mortal conception of things.

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We are an organization, but have no creed or formula of belief, therefore have no written statements in regard to our attitude toward "war." It would not take much study of our teaching, however, to show that anything which tends to tear down and destroy is no part of it. We do not even kill, or partake of that which has been killed for food, because we do not believe it right to take the life of any creature. In view of these facts alone we could not believe in war.

Of course, when man in his ignorance and disobedience builds up customs, forms of government and conditions that hinder the progress of the Truth and keep the nations of this earth from becoming the kingdoms of our Lord in every sense of the word, something must overthrow them. So we can see that even war, as terrible as it may seem, is tearing down barriers in the path of Truth, and is opening up the way for better things.

Jesus taught "life," and in regard to death he said, "Let the dead bury their dead; but go thou and preach the kingdom of God," so, in respect to the war, we would say in like manner, "We are preaching Love and Life and Peace. Let those who believe in war, and are in the war thought, look after those things, but we must busy ourselves with living and teaching the Truth—that which is uplifting, upbuilding, healing, and that tends to the abiding 'peace on earth, goodwill toward men,' which is now being brought into expression and manifestation in the earth as the 'Kingdom of God and his righteousness.' "

Purity is a science.

THE FEARLESSNESS OF INFINITE INNOCENCE AND LOVE DWELLS IN ME.

THE ALL-PROVIDING MIND IS MY RESOURCE, AND I AM SECURE IN MY PROSPERITY.

THE FEARLESS
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THE ALL-PER
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ITS PROSPERITY

THE SIGNS THAT FOLLOW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

"The kingdom of heaven is at hand." This declaration means that it is here now and always has been here. Man enters into heaven (harmony) when he harmonizes the ideas of his mind with the ideas of Divine Mind. In order to bring the kingdom of harmony into the earth (manifestation) man must act upon his ideas. When he affirms, "I am filled with the peace of God," he must immediately conform all his acts to that ideal, else he makes null and void the Word of God. Believe that you have what you desire and ye shall have it. You may affirm the Word of Truth over and over, but there comes a point when you enter into the realization of the Truth, and rest in confidence that your Word is fulfilled. Leave the *when* to God. "Ye shall know the truth and the truth shall make you free." Depend upon it, for it cannot fail.

The glad tidings of the power of the Christ Principle operating in the consciousness of mankind, abundantly able to heal every inharmony, is daily proclaimed by the Society of Silent Unity to all parts of the world, through the power of the spoken Word, and through the letters continually being sent out to our many correspondents. That the signs follow is evidenced by the following extracts taken from letters received recently:

HEALTH

Alleghany, Cal.—I am so grateful for the instructions I have received from UNITY as to the real way to prosperity. A year ago I was a most unhappy woman; today I am sure

there is none happier or more contented. Much good has come to me, many wonderful demonstrations from faith. Mr. S.'s wound has been completely healed during that time. Thirteen years ago the doctors gave him six months to live. He had five operations on his hip bone, none of them doing a particle of good. We finally resorted to Christian Science, but were unable to grasp it fully, although it benefited a great deal. Almost a year ago I visited the Truth Center at Grass Valley, where I was then living and I found what I was always wanting. My first real spiritual demonstration came through the thought, "There is a Spirit in man and the inspiration of the Almighty giveth them understanding." I have never written to Unity before about this wonderful demonstration of healing because my husband always said, "Wait until we are sure of it." It was so hard for him to really believe it possible. Soon after taking up the study of Truth a piece of decayed bone came to the surface. Having no instrument to remove it, we had the doctor remove it. We were heavily in debt, but can now see a clearing up and a bright future.—*Mrs. H. H. S.*

New York City, N. Y.—A month ago mother asked for prayers for my father's eyes. They are perfectly healed now, and we are all very grateful.—*F. B.*

Belleville, Ill.—I wired you for prayers for pains and swelling in my ears. I slept well that whole night and the next morning I could not feel that I had ever had a pain or swelling in my ears. I am so grateful and so thankful for all the help you have given me.—*F. S.*

Ontario, Cal.—You may discontinue your prayers for my son as he has entirely recovered from the attack of asthma. I give thanks always for all things to God, the Father, in the name of Jesus Christ. May God bless you and your work.—*Mrs. W. V. B.*

Kansas City, Mo.—I received your letter in answer to my request for prayers for my sick husband and myself. His recovery has been marvelous. He was in bed, almost helpless with rheumatism, but is now able to be up and is getting back his strength fast. I was sick and feared I would have to have an operation, but now I feel as strong and well as ever, with no symptoms of my trouble. I asked your prayers also for prosperity, and blessings along that line were beyond my expectations. We had no money for coal or provisions and bills were coming due every few days. Friends from all sources have come to our rescue.—*M. W.*

Spreckles, Cal.—Some years ago I had hemorrhage of the lungs and never seemed to fully recover. Just before

Christmas I had bronchial pneumonia and was certainly very ill. I trusted Divine Healing and have come into a better understanding of the Word. My friends say it is wonderful how I recovered without a doctor. My husband says, "You look ten years younger," and now he is studying Truth.—*Mrs. C. E. B.*

Phoenix, Ariz.—I wrote you asking prayers for a growth on my face, and I know the letter had not more than reached you until the growth was entirely gone. I cannot put into words the thanks that I feel. Praise God!—*Mrs. J. D. A.*

Lorimer, Iowa—My son's foot is all right and he can walk without the aid of a cane. I feel so thankful to you good people, for your prayers. I know it was through God's healing power and your prayers that my son's foot was saved. Praise God's Holy Name now and forever.—*Mrs. F. S.*

San Jose, Cal.—Some days ago my husband awoke with a severe sore throat, in fact so sore he could scarcely swallow. It was what doctors pronounce tonsilitis. Having suffered severely from this in the past, even having his throat lanced numerous times, he knew immediate action was necessary. He spoke the healing Word with the firm faith that God could heal the condition if he but open himself to the Divine inflow. He came home to his dinner and ate with enjoyment, and entirely free from all pain. He spent the evening in company of friends and was perfectly well and normal. It was such a marvelous demonstration of instantaneous healing that he was filled with joy and praise and can scarcely refrain from telling everyone he meets about it. Business seems to be better, and all conditions are improving.—*Mrs. W. A. G.*

French Camp, Miss.—I am healed of rheumatism and rupture for which I asked your prayers about a month ago. I praise God for showing me to a better understanding of his Word.—*J. S. H.*

Kansas City, Mo.—I wish to thank you for your prayers for my health and prosperity. I am a woman of seventy-one years and have been subject to convulsions over twenty years, but I am thankful that I have not had one since last October. I am sure your prayers for my prosperity are being answered. I am so thankful for my many blessings, and am sending you a love-offering.—*K. J.*

Vienna, Ga.—It is with a heart full of gratitude to God and you dear ones that I write to tell you of the wonderful recovery of my boy, for whom I asked prayers. On

Friday he was taken with a chill and a high fever, with all appearance of pneumonia—pain in side, red lips and cheeks. The fever continued until Tuesday night when it left him, and he went back to school on Thursday following, and is doing fine with no medicine nor a physician. He is very thankful, and we both praise the Lord. I wrote you about my teeth some thirty days ago and I want to tell you that before you got the letter they were easy and have not hurt me since. I enjoy UNITY and *Weekly Unity* so much I cannot afford to do without them.—*C. M. S.*

Kansas City, Mo.—I was cured of rheumatism about three years ago. I was down about five or six months before I heard of Silent Unity. After receiving your prayers I began to get better, and have never been bothered since.—*Mrs. G. M.*

Omaha, Neb.—I am glad to make my first report of thanksgiving, although it is almost three months since I had my friend, Mrs. K., write for prayers for my boy. He had taken down with scarlet fever, and it is wonderful how nicely he pulled through the sickness. I want to thank you dear Unity people for your loving prayers.—*Mrs. C. F.*

Independence, Ore.—Mrs. B. is now well and able to walk around. The day I was called as nurse for her she was not thought strong enough to live through the night. I went in and sat down by the bed and spoke to her as though she were all she should be, which in truth she really was. They told me I was to have anything I wanted, and I asked to be left alone with her. I told her in the silence how much God loved her and just what she was to God and what he is to her, filling her with courage and hope. I then resolved to write to your Society for assistance. In about two hours she began to perspire, and the temperature never varied more than nine-tenths during the rest of her illness. When the doctor came I told him all was well with her, and he said he never was so surprised in his life, and consulted three other physicians. They all agreed that they could not ask for anything better. The heart did not fail her once; I told her it simply could not fail to do its duty. I got your inspiring letter yesterday, and feel as though I had been there with you. The B.'s are very thankful for this demonstration. I am simply exalted in love and heartfelt gratitude, and it seems as though my faith is to be rewarded now by an increase in substance.—*J. L. B.*

Rochelle, Ill.—The response to the prayers for the recovery of C. H., who fell from the roof of the home on Monday morning, a distance of nearly fifty feet to the

ground, has been marvelous. On Thursday morning there was a sudden change for the better, the doctor saying it was the most wonderful change he had ever seen. Since then his improvement has been fine, the bruises on his face having completely healed. We will take him home within a day or two and you can discontinue your ministry. I cannot find words to express my gratitude for your assistance in invoking Divine aid. I will pray that I may be made steadfast in my faith and be of help in this wonderful cause of Truth.—*M. D. H.*

Kensett, Ark.—I wrote you about six weeks ago for prayers for my son who had pneumonia. We all thought he was dying and I left the room and telephoned to my mother to come at once. She is a great believer in the Truth, and as soon as she got my message wired you. I did not see how he could live, but by evening the death struggle had ceased and he was breathing perfectly easy. Thanks to your prayers and to God he is now visiting my mother in Little Rock.—*Mrs. M. O. W.*

Chicago, Ill.—I wrote you for prayers for my husband who had suffered for three years with rheumatism. All remedies had failed to do him any good and he had lost all hope of ever being cured, but I insisted that God could and would cure him if he would only put himself in his care. He finally consented for me to write you for prayers in his behalf, and, greatly to his surprise, the pain left him almost entirely before we received an answer from you. He is now perfectly well and we cannot begin to express our thanks to God and to you.—*Mrs. C. K. S.*

Denver, Colo.—One year ago I was paralyzed and had not walked any until this morning. I am very thankful and feel that God has restored me to health.—*J. R. W.*

Lovell, Wyo.—My brother was not expected to live, being so low with typhoid fever and Bright's disease. At the time we received the telegram to come at once my mother wired you for treatments, and my brother recovered from both the fever and the Bright's disease when the doctors here and the special doctors from Billings said he couldn't live. We all feel so thankful about it.—*K. L. G.*

Sedan, Kan.—I thank you so much for your help and prayers. I was taken with pneumonia and my doctor and nurse said there was no hope for me. My husband's mother straightway wrote to Unity for aid. The morning after she wrote I dropped off into a deep sleep, and when I awoke I was pronounced out of danger. The doctor said he couldn't understand how it happened so quickly. I also

thank you for the special prosperity treatments you have been giving me the last month. The benefits received have been plentiful.—*Mrs. E. O. R.*

Saratoga, N. Y.—The day I wrote you my little cousin was considered in a critical condition. The doctor diagnosed the case as spinal congestion and pleurisy. She had been unconscious for several days. That afternoon she regained consciousness, two days later sat up and in several days was playing around the house. She is grateful to Jesus, who, she says, "lives in her breast and makes her happy."—*C. P.*

Toronto, Ont., Canada—I wrote to you about my daughter on Sunday and the letter was posted about eleven o'clock. She had every appearance of scarlet fever, but by three o'clock the fever had subsided. We called a doctor for the sake of precaution and appearances, and he gave us the benefit of the doubt and we were not placarded. She is now well and going to school. My husband is also well. Praise God from whom all blessings flow.—*M. B.*

Brooklyn, N. Y.—I am happy to say that our prayers have been answered and my sight fully restored. All honor and thanks be unto His name.—*C. H. Q.*

Chicago, Ill.—I am so taken up reading Unity literature that I can hardly do anything else. All of Mr. Fillmore's writings are wonderful to me and so free from material thought. This afternoon I had the pleasure of having a woman here in Chicago give me her testimony of her healing of syphilis in the last stages. Her healing seems complete, all sores healed and she is gloriously happy in the Lord, having a sane mind all the time. This was a year ago. She prayed to God two hours and was healed. Wonderful power!—*B. S.*

Philadelphia, Pa.—I seemed to be so weak and ached all over Friday morning (cleaning day) and I did not know how to start in. I laid on the bed for a while, reading *Weekly Unity*, and suddenly I thought, "This will never do; if I have God's health expressed in me this is a poor way to show it." So I got up and started to work and I can safely say that in five or ten minutes I had forgotten all about it and all day long I felt exceptionally fine. I did not get tired and have felt great ever since. I feel that I am walking on air and I imagine I look better and younger. My hair is demonstrating such health and beauty. The pimples that were on my nose are clearing up nicely and my

heart is much stronger. I thank God and Unity.—*Mrs. A. M. L.*

Beaumont, Texas—You have reminded us to report on any improvement, even though the complete demonstration may not have been made yet. Our boy has improved wonderfully in his studies at school and is of a sunnier disposition than ever before. While the kidneys have not responded altogether to perfect activity and control, they are much improved and I am very thankful.—*Mrs. T. J. H.*

Stockton, Cal.—Praise God! The morning I mailed my letter, asking your prayers for my friend, she felt a change for the better and was able to leave the sanatorium five days later. She is now well and will be back to work this week.—*Mrs. R. M. H.*

Norfolk, Neb.—I am so thankful for the treatment rendered my little daughter. She had been sick for ten days with sore throat and stiff neck. I had had the doctor many times and Wednesday he said she had temperature, and it looked very much as though an abscess was forming in her throat. At three o'clock that afternoon I sent you the telegram and asked several of my Unity friends to help. She was up in an hour, and ate dinner that evening. She hasn't had any temperature since and has been up every day.—*Mrs. D. W. T.*

Lankershim, Cal.—I wrote you for prayers for health and prosperity. My husband has not had any trouble with his stomach since I wrote, and he also secured employment at fair wages. I thank God and Unity. My heart is full of praise.—*Mrs. I. M.*

Snyder, Colo.—My little son who had an enlargement of the neck is healed, and I thank God with all my heart for it.—*Mr. H. M. R.*

Battle Creek, Mich.—Your letters were duly received and all that you said was true. I was working too personally and in tension. I laid down and held the word your letter contained, and it surely is the "grippingest" one I ever had. "I have faith in the healing, restoring power of Thy Omnipotent Spirit now working in and through me, in the name of Jesus Christ." I had been on the liquid diet for weeks, and while I could see little change, I went to work Monday morning, but it was the worst day yet. About 11 a. m. I realized I could do no more, and I asked God to help me. Some thoughts flashed into my mind, "This is the way, walk ye in it," and I said, "I will." I had also tried to hold the thought, "I am the Way, the Truth and the Life," while sitting. All of a sudden the

tension went straight out of me. I felt the healing power and life and peace of God flow through me. The nausea, faintness, muscular weakness, everything went. I got up and went to my desk perfectly able to do everything required of me. After this *instantaneous* change I worked until 1:30 and kept getting hungry. I went out and ordered a vegetarian meal and ate it. It seemed marvelous, wonderful to me. I worked later than usual at night, but went home on wings. In twenty-four hours the change was so marked that everyone began to say, "You are better." I realized how the subconscious mind had dominated me and opposed the work of the Spirit and I began to talk to these centers. I had never done this before. You have helped me so wonderfully. I thank you and God, our Father, for all his good gifts.—*E. S.*

Vancouver, B. C., Canada—My little girl has been completely healed of the whooping cough, and my husband's facial paralysis is wonderfully better. Thank you all for your wonderful help through the loving Father.—*M. G.*

Chicago, Ill.—I wrote asking your prayers for my little niece for inflammation around the heart. The day I wrote I had a letter from her mother saying, "If she isn't better by the first of next week the doctor is going to inject a serum to scatter the inflammation and reduce the fever." She and her mother held the thought you sent for her and the serum was not injected. I am happy to say she began to get better right away and today is as well as ever. My own trouble for which I asked prayers has disappeared and I am feeling fine. I do thank you so much for your help and the Father for the many blessings brought into my life since that day I met UNITY some three years ago—a number several months old in a hotel parlor of a small eastern town.—*Mrs. J. C.*

Togo, Sask., Canada—I am thankful to say that my tooth is filling fast. Praise God.—*Miss V. W.*

St. Paul, Minn.—I wrote you to pray for me as I was very ill, and was thinking of going to the hospital for an operation. I am now just as well as I ever was. Have been working two weeks and truly thank God for it.—*D. P.*

Germantown, Pa.—I wrote asking your prayers in helping to overcome nervousness and a general depression. I was greatly benefited immediately and have been having better health than ever before. My music has improved and I have more scholars also.—*E. T.*

Leavenworth, Kan.—I found UNITY with a blessed

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UNITY SCHOOL LIBRARY UNITY CHURCH

pamphlet inside, about a year ago when I had inflammatory rheumatism and could not be moved. I had been in bed for months. I stopped doctor's medicines that night, and read the lessons and kept the nine o'clock silence as directed. In two days I was up doing my work and have never had rheumatism since.—*Mrs. C. B.*

PROSPERITY

Valleyford, Wash.—My letter to you had been mailed only a short time, when a party who saw my "ad." called me up over the telephone. He was looking for just the kind of a place we had to sell, and in the short space of three days the deal was closed. My husband was greatly pleased, as he had the place listed with a real estate man for some time and had been unable to do anything. We are so thankful for your prayers and I cannot tell you what it has meant to me to realize more of God's power and to know that I have such faithful friends as Silent Unity.—*Mrs. O. M. S.*

Reading, Pa.—Please find inclosed a love-offering, but no amount of money could ever pay for the wonderful light and love and understanding that have come to us through Unity. We are almost through paying off our financial obligations, which have been standing for two years. My husband made the remark a few days ago that Unity was more dear to us than money or friends could ever be.—*Mrs. P. B.*

Denver, Colo.—I wrote to you asking prayers in my son's affairs. He was carrying messages for the Western Union, and the route clerk seemed very unfair in giving out the routes. He was very much discouraged, too, having been promoted to assistant supervisor, then having to give this place up and being put back on the messenger force to await a vacancy. In less than a week after I wrote you, L. said to me, "The route clerk treats me all right now. My attitude toward him changed, then he changed." In a few days the manager gave him a collector's job, putting him back into the main office. He says, "I just love my work. I like it even better than the assistant-supervisor job." While he was feeling blue he didn't even wish to read UNITY, but his attitude had changed before we had the outward manifestation of his promotion. We are so thankful. The pay is not so much better, but it is something to be satisfied with one's work.—*Mrs. K. H.*

Chicago, Ill.—I have had the prosperity bank over a

month, and I can assure you that it has certainly been a great help to me in many ways. I fell behind in paying my board for over a month, which worried me quite a bit, and as I started putting the three dimes a week in my little prosperity bank, I was handed a check for thirty dollars. This came in an unexpected way, and I knew immediately that it was through your prayers.—*Miss A. F. B.*

Oklahoma City, Okla.—I had only worked two days when my salary was raised ten dollars. Since then I have had several different opportunities to take better positions, but this is such a nice place to work, decided it better to stay here. I was told today that I could expect another nice raise soon. I attribute all my good to you and God. I also feel much better than when I wrote you last.—*L. H.*

Hamburg, N. Y.—When we planted our garden we blessed all the seeds. Every day we blessed our garden and it certainly is growing wonderfully. All our neighbors are asking why their gardens do not grow like ours. Husband has plenty of work and is getting more wages. We have plenty of everything. "Ours is a world of plenty," and success meets us on every side.—*Mr. and Mrs. J. H.*

Webb City, Mo.—Just a week after I wrote you my husband secured work in a mine; and the name of the mine where he obtained employment is "The Unity." It seems as if it was a direct answer and the name was given to convince us of God's power. Accept my loving gratitude for all you have done for us.—*Mrs. W. H.*

Angoria, Minn.—I should like to have everyone know of Truth. Two years ago I asked your prayers for my husband's business, to get an amount of money owing him and to dissolve the partnership between my husband and another man. The money matter was adjusted almost at once, and this spring Mr. B. bought out his partner in business and everything was adjusted most peaceably. I praise and give thanks to God.—*Mrs. L. M. B.*

Winnipeg, Man.—The money we needed when I asked for your prayers has come. We rented the house we were living in and our business affairs are in much better shape. The teachings of Unity have been a great help to me and I look forward each month to the coming of the magazine. I really could not get along without it.—*Mrs. E. M.*

Cleveland, Ohio—I highly appreciate your truthful words and daily prayers for me. For a time it seemed that everything went wrong, but now it is beginning to be just the reverse. I am getting results in my work and see how to

apply the truth in all that I undertake. I praise God and thank you.—*W. O. L.*

Spokane, Wash.—I wrote you in the winter assuring you I had received the help of your prayers. It is joy to me to feel the freedom from limitation I now possess. Business conditions are miraculously changing, debts are being paid in a wonderful fashion and the constant assurance of "Christ with us" is so inspiring. Every moment I am declaring the goodness of God and my thanks to you are heartfelt and sincere. I am trying to pass on to others all that comes my way. Recently I found it possible to send a bunch of Unity literature to the Oregon prison. At first thought I felt I couldn't spare it, but I know I can and every word of Truth will bring a harvest in due season.—*Mrs. R. A.*

Seattle, Wash.—I thank you for your prayers. Part of the money for graduation and other college expenses has come in. It seems that the help came "right out of a clear sky." I am so grateful to you for showing me the way. I know that I have been helped through the power of Jesus Christ.—*A. W. S.*

Seattle, Wash.—Praise God from whom all blessings flow. Our prayers have been answered in regard to my son. He has another position. It was just what he wanted and for which he is fitted. I thank God daily for having been led into this beautiful Truth which never fails. Some time ago I asked prayers for my daughter for trouble in her ear. This is healed and has been since December. Up to that time one ear was constantly running. I thank and praise God for this blessing. My three children and I are getting on harmoniously and free.—*Mrs. L. C.*

Pequot, Minn.—I am sending you a love-offering, but the help which I have had from Unity teachings could not be put on a money basis. Since asking Silent Unity for treatments it seems as if money never was so easy for us. The things we need are bought and the money is forthcoming at the right time. Twice lately I have been given five dollars and never before in my life had I been given money, so I want you people to share with me. Maybe I am selfish but I have discovered that sharing with you causes more to come.—*Mrs. L. W.*

Redondo, Cal.—My husband has a good position and many blessings have come to us. We feel so grateful to you and our dear Master. We have wanted to be near the ocean so badly and here we are, as my husband works at a big plant at this beach. There have been many wonderful

kindnesses shown us, and we thank our dear Father many times during the day.—*Mrs. W. W. T.*

Webb City, Mo.—Our prayers were answered quickly. We are both feeling very well. We also asked your prayers to help us get some furniture and a house. We used the "Consecration of the Room" treatment as you told us, believing we would get what we wanted and we did. Everything has worked out so nicely. We have furniture and a house to ourselves. Thank God! We are happy and thankful to the Father.—*Mrs. L. P.*

Winton, Wash.—My demonstration for a position as telephone operator on the G. N. Railway has materialized. I was told by almost everyone that I did not have a chance of being put on duty until next fall, but I turned a deaf ear to it all and had faith and thanked God that I had already received the position. All the operators were given an increase in their wages, too, just before I was put on duty. I did not have the least trouble with anything when I took the examinations. I love my work and feel very happy here. I study and practice the Truth in everyday life and it helps me wonderfully. I never forget to give thanks to the Giver, through whom all things are possible.—*M. F.*

FREEDOM

Los Angeles, Cal.—I wrote you for prayers for my husband and myself. His desire for intoxicating liquor has entirely disappeared, and we have had more prosperity than for several years. My health has also improved. I thank God and feel so grateful to him for leading us to you to show us the way.—*Mrs. J. F.*

Seattle, Wash.—I went out to the crossing to await a car. The rain was falling freely and I had no umbrella, but as the air was very exhilarating and the scenery very beautiful, I did not mind the delay until the second car passed me. Then I noticed I was quite wet and still no car in sight so I took up this thought: "The love of God now penetrates and permeates every avenue of life in my body. It magnetizes every cell of my being and draws to me that which I really need." I was awakened from my meditation by a man in a machine, who had stopped close to the walk, asking me if I wanted to go downtown; if so, to get in. I accepted the invitation and found him to be a Truth student. How glorious it is to know that Truth is growing so rapidly that already we can see at least the beginning of the fulfillment of the promise in Ephesians 2:19: "Now therefore

ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God."—*Mrs. M. W.*

Rock Springs, Wyo.—I wrote you some time ago for prayers for myself and husband for a better understanding of God; also for the drink habit of my husband. He has not drunk any since I wrote you and also has quit using tobacco. I had not asked you to pray for the tobacco habit, as it seemed small compared with the drink habit. But I am very glad and thankful for all you have done for us.—*Mrs. W. F. B.*

San Antonio, Texas—My health is much improved. Several of my friends have remarked how much better I am looking and tell me I am growing younger. Spiritually I know I am growing in understanding and power. My son wrote me about a week ago, telling me that he had a wonderful experience. He had lost all desire for stimulants of any kind, and his nerves were much better. But best of all he said, "I have a yearning desire to lead a better life and to help others." My first thought after reading this was to write to Silent Unity for I knew you would rejoice with me. I don't know when I have felt so happy and it certainly has strengthened my faith. Praise God from whom all blessings flow.—*Mrs. S. D. W.*

Aurora, Ill.—Some time ago Mrs. C. W. M. wrote you in regard to the finding of myself, who disappeared December 28th last. I want to state that she really believes all prayers have been answered and I have been returned to my dear family again through Unity. She states she hardly had UNITY out of her hands the five months I was gone, and I in turn could hear someone pleading for me to return. I was a heavy drinker when I left, but thanks to Unity I have not taken a drink in three months and no one could ever entice me to drink again.—C. *W. M.*

Decatur, Ill.—A friend of mine has a son, a fine, large, good-hearted man, but he was a drunkard. I gave the father a copy of your leaflet, "Prayer," five or six months ago. I was talking to the young man's father a short time ago, and he was rejoicing that the boy had not been drinking for several months. I am also being healed of a very bad case of varicose veins that has bothered me for a good many years. I wore glasses for over twenty years and now I don't use them at all.—*J. A. L.*

Toronto, Ontario, Canada—I asked your prayers some time ago for my husband who was addicted to drink. I am truly thankful to God and to you for the help received. He has not taken any since I wrote you.—*Mrs. M. W.*

"BE YE TRANSFORMED"

Detroit, Mich.—After seven years of the most trying conditions in our affairs, plenty, peace and true success are with us. And a wonderful understanding of God's love has brought me out of the wilderness of doubt and fear. I bless and thank you for the loving ministrations that have helped me to realize God's promises every day and that blessed feeling of fellowship that gives me peace and poise. I thank the dear Father for the blessing the Truth is bringing to humanity.—*Mrs. J. C. A.*

Preston, Ontario, Canada—I took that first thought which you gave me when you interpreted my vision, "Blessed are the pure in heart for they shall see God," and thought it over and over for days. Suddenly, like a flash of light, I understood it. I saw what "pure in heart" meant and why they were blessed; how they couldn't be anything else but God (Good) if they were pure in heart. And I am beginning to understand how the mind must be cleansed of everything old, good, bad and indifferent, to make room for the Christ Mind. I used to think it was just what we considered "bad" that was to go, but I have got a new light and I am following it up. Again, I am seeing how the things of this life must not hold me and build walls around me. I am free as the air. I am Spirit. Neither friends, nor home, nor money, nor work, nor trouble, nor pleasure can hold me if God wishes something else for me. Let them go. I am advancing. I am not standing still, or looking back, and isn't it lovely to push ahead, to walk and walk without any burden to carry. With God's help, I will throw all my burdens away. I am free; free in the Christ Spirit, thank God.—*Miss M. F.*

San Jose, Cal.—Praise God from whom all blessings flow. I realize as I never did before the power of God, the source of all my supply, inexhaustible. "The Lord is my Shepherd" really means something. The blessings have been marvelous, spiritually, physically, financially. Greatest of all is the realization of the Divine Order, which is working in and through my life and all of my affairs. I wish I could tell it as I feel it.—*Mrs. J. A. S.*

Minneapolis, Minn.—God bless Unity, is all I can say, for their wonderful works through Jesus Christ. Yesterday my vocal teacher told me that I had produced a voice in five weeks, which it has taken other pupils as long as one year to produce. It is all the Master's work.—*E. E.*

PUBLISHERS' DEPARTMENT

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UNITY one year, all foreign countries - - - - - - - - - 1.25
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Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

BRICK ITEMS

A good friend writes that she does not want her name to appear on any brick, unless it be anonymously. She further says, "In a certain beautiful memorial church in Germany, I have a marked stone, but marked in such a way that few indeed could ever trace it to me."

This is an excellent suggestion for our friends who desire to be identified with a good work, yet do not want public display of any kind. We will gladly put your *nom de plume* on a brick, or many of them, and thus relieve you of any suggestion of publicity.

The members of Silent Unity who are taking bricks are having them inscribed, "Faith," "Love," "Joy," "Wisdom," or any attribute or name they want to be especially identified with. Others are taking bricks enough for mottoes. Here is how a three-brick motto will appear:

Between the windows will be room for tablets on which blessings can be inscribed. This would be rather expensive, as an artist would have to be employed to do the lettering, but the money would be spent in a good cause and thousands of Unity's friends can well afford the outlay.

Here is the way the panels between windows would look:

We would also like to have mottoes throughout the building next the ceiling. For example:

HOLINESS UNTO THE LORD, or

BY THIS YE SHALL KNOW THAT YE ARE MY DISCIPLES IN THAT YE LOVE ONE ANOTHER.

Have you been helped by Unity? If so, here is your opportunity to help us. This is not our work alone; it is yours also. We cannot carry it forward without your help; not only your blessings, but your dollars must go into this building where Unity literature is being printed. The demand for it is even now beyond our present capacity and it is increasing daily.

Men, the world over, should remember that "He hath made of one blood all nations of men." With some the love of God has apparently been lost sight of as a defense in time of war, and it is now absolutely necessary that a spiritual doctrine be preached or we shall all sink into barbarism.

"*I will go into thy house with offerings.*"

MISCELLANEOUS WRITINGS

Responding to the oft-repeated requests of many friends who have been helped by reading the various booklets and articles of H. Emilie Cady, it has seemed best to publish them all under one cover as a more convenient way for readers to have the helps always at hand. The papers which make up this new book, "Miscellaneous Writings," have been written from time to time as a result of practical, daily experience. In none of them is there anything occult or mysterious. Each number is plain and simple.

In revising the articles of this volume there have been a few changes made; yet the Principle and its application remain the same. Truth is that *which is so*, and it can never change. We ask no one to believe that which is given forth in the book simply because it is presented as Truth. "Prove all things" for yourself, for it is perfectly possible to prove every statement in this book. Every one has been proved before it was written. In "Miscellaneous Writings" there are many effectual rules, suggestions and helps; but to one's self all depends on how faithfully and persistently one *uses* the helps given. In all, there are eleven chapters in this new book. Part of the articles have never appeared in pamphlet or booklet form.

One pleasing feature about the book is that it is printed in large, beautiful type. The very good texture of the paper is another good feature. In paper binding the book sells for 50 cents; cloth binding, $1.00.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of August to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. Granville Stuart, 325 Eddy Ave., Missoula, Montana.

R. Falkenstein, 204 W. Bishop Ave., Dallas, Texas.

Mrs. Alwilda Pope, 1837 S. 8th St., Terre Haute, Indiana.

Marie Lozanto, 703 N. 10th St., St. Joseph, Mo.

Louise E. Keep and Mrs. F. H. Mathews, 514 Clay St., Cedar Falls, Iowa.

Mrs. Ella Stevens, 74 Mayflower Avenue, New Rochelle, N. Y.

Ruby M. Brillman, 4540 6th Ave., Tacoma, Wash.

Edith P. Lee, 1709 Riverside Ave., Sioux City, Ia.

Mrs. S. A. Stahl, West 3rd St., Santa Rosa, Cal.

Harry H. Howey, 336 Ransom Ave., Grand Rapids, Mich.

Mrs. M. E. Benns, 109 W. Perry St., Savannah, Ga.

Mrs. Harmon C. Wallace, Port Crane, N. Y.

Edna Ross Adams, Lucky Strike, Alberta, Canada.

Blanche Connolley, Box 46, Terminal, Cal.
Gordon Gould, Hopkins, Minn.
Mr. C. W. Winters, Rt. 2, Box 80, Hardin, Ky.
Mrs. Mary A. Wheeler, 45 Stover Ave., Pelham, New York.
Hazel I. DeWitt, 3104 Walnut St., Chicago, Ill.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thought that will appear in August UNITY:

CLASS THOUGHT

August 20 to September 20, 1917
Held daily at 9 p. m.

By the power and authority of the Lord Jesus Christ, I am made free and whole.

PROSPERITY THOUGHT

August 20 to September 20, 1917
Held daily at 12 m.

My justice cometh from the Lord, and I trust Him to regulate all my affairs.

HELPED BY UNITY LITERATURE

Spokane, Wash.—It would take volumes to tell what Unity literature has done for me. I was a very sick woman a year ago, and now I am perfectly well.—*Mrs. A. O. T.*

Clinton, Iowa—I had scarcely posted my letter on Sunday, asking for your prayers for my boy, when he called me to his bedside and said, "Mother there is no pain here. I am well." In leaving the boy to prepare our lunch, I had given him "Wee Wisdom's Way" to read and its message reached him. I cannot tell you how still and calm and assured I felt, for I had been affirming health, and God's power to heal my boy for days, but at times I felt helpless in the face of public opinion and the doctor urging me to send him to the hospital. Then, too, my brother and mother have not yet learned the joy of this ever-present Deliverer from all our troubles and they could not understand my "running such a great risk," that is, not accepting the doctor's advice. But my living Practical Christianity has shown them that there are other ways than surgeons to cure appendicitis, and we join with you tonight in gratitude to our Father and our brother, Jesus Christ, for these wonderful blessings. May "Wee Wisdom's Way" find its way into many, many homes. I know God's blessings are resting upon you kind, helpful leaders, and Unity will be, as it has been for years, the power to help all needy ones.—*M. D. S.*

Lynn, Mass.—Up until I got in touch with you people I had been fighting "wild" for something that I did not have and apparently I could not find. One day a lady said to me, as I went to her in trouble, "I'll let you have some books which a young lady gave me and they did her worlds of good, and restored her health." I assured her I would return them as soon as I read them through. Little did I know then what a change it was going to make in me and in my whole life. I took them home. I had not read one through before something seemed to thrill me through and through. I saw the chance to pass the good word along by cutting out the Prosperity blank. When I did this I had not worked for six months and my sister was helping to care for me, my mother, and my two little babies, and I could not imagine where the money was going to come from for the bank and subscriptions, but it has come, and it is wonderful. My sister has prospered, and I am back with my husband, developing spiritually. God bless you dear friends and workers of the Father.—*Mrs. A. W.*

Lorain, Ohio—Words cannot express my thankfulness for all I have learned through the Unity teachings; so many blessings to our whole family, I would not know where to begin to tell you about them. I like the Prosperity Bank Plan, for it helps me to give the UNITY magazine to others.—*Mrs. W. W. I.*

Bridgeport, Conn.—We are very much interested in your work of uplift and inspiration for mankind; in fact, we have received won-

derful help and stimulation from your *Weekly Unity*. It is a source of constant joy to us and we are glad to pass it to those who are ready to assimilate its mighty lessons of good. May the seeds which you are sowing daily in the hearts and minds of the children of Light spring up and grow to healthy plants and useful sturdiness in the great garden of impersonal Love.—*L. C. and O. S.*

Dayton, Ohio—I send you these words of Truth and Love, thanking you for your kind prayers for wisdom. I am finding my true self, that I am one with God, all good, and the light of Wisdom is now coming forth more and more each day. I understand and see more clearly the bright side; I have in the past been my own stumbling-block; fear and doubt have held me back. I am now fearless, and when an adverse thought springs up in my mind I just say aloud, "Get thee behind me, Satan," and then I hold the thought and speak the word of Truth, that I am master, and almost instantly the adverse thought is gone. I am improving greatly. I don't worry any more over business. I am at peace, thank God and you dear friends. I will be now what I have always desired to be—great, supreme, wonderful. —*Mrs. C. L. S.*

Camas, Wash.—I am giving praise to God each day for his Love and Wisdom which he gives me hourly and for UNITY, which has shown me the way. Each time I read UNITY I seem to feel the presence of God more and more. I have had several demonstrations. Tonight my baby was coughing until she could hardly sleep. I commenced reading UNITY, and I read the article, "The Relation of Forgiveness to Man's Redemption," and affirmed, "God is Good. All is Good." I continued reading and when I read in the article, "Spiritual Growth," that God—the Good—is the only Presence and Power I silently affirmed those words. I then continued reading, and in a few minutes baby was sleeping quietly. One day she fell and bruised her face very badly, skinning her entire nose. In a few moments her face was badly swollen, but I kept affirming the Truth. In a short time she stopped crying and played all afternoon. That night I sat down and in a short time I knew she was well, and my heart was so full of praise I could hardly speak.—*Mrs. H. E. D.*

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Add here the department whose attention you want, as
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Do not write to individuals if you want a quick response. They may be absent and your letter will be delayed.

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